

THE EXPOSITORY TIMES

Notes of Recent Exposition

KITTEL's 'Theologisches Wörterbuch zum Neuen Testament', although its final volume has not yet appeared, is already a famous publication. The volumes already published are, however, available only in German, but Messrs. A. and C. Black have performed a great service to English readers by having several of the more important (and lengthy) articles translated and issued as separate books. The latest is the article on *The Spirit of God*.¹ Even though the number of pages in the translation exceeds a hundred, the translator (A. E. Harvey) has in fact considerably curtailed the original article. Long sections on the meaning of the word *πνεῦμα* in Greek Literature and also in the Septuagint have been omitted. In the English version short introductory essays are included dealing with the Spirit in the Old Testament, in Rabbinic Judaism, in the Dead Sea Scrolls, and in Gnosticism. The main part, however, deals with the word as it occurs in the New Testament, and this part is the work of a notable German scholar, Eduard SCHWEIZER.

The writer begins with a timely reminder that 'long before the Spirit was an article of doctrine it was a fact in the experience of the primitive Church'. Then he examines the use of the word in the various writers. He begins with Mark and Matthew. Not only is the occurrence of the word rare in these Gospels, but even where it does occur there are often parallel passages which suggest that the word was not actually used in the original form of the saying. For instance, in Mt 12²⁸ Jesus claims to cast out demons by 'the Spirit of God', but 'by the finger of God' (in Lk 11²⁰) is probably nearer to the original. John the Baptist baptizes with water, but Jesus will baptize with the Holy Spirit. Elsewhere, however, the baptism of Jesus is said to be with 'fire', and this alternative is preferred. Other sayings about the Spirit are ascribed to the influence of the Early Church, rather than to Jesus Himself, as, for instance, the saying about the sin against

the Holy Spirit. The only one which the writer is able to attribute to Jesus with any certainty is the promise in Mk 13¹¹ that when under interrogation His disciples will be given by the Holy Spirit the right words to speak.

This infrequency of reference to the Holy Spirit in these books may appear disconcerting. But from this apparent loss Professor SCHWEIZER salvages two gains. The rarity of the Spirit in these Gospels testifies to the 'astonishing fidelity of the tradition', because it means that 'the early Church's experiences of the Spirit have hardly been read back at all into the description of Jesus' life'. The second gain lies in the recognition that where the Spirit is introduced, it is the testimony of the Early Church to its undoubted faith in 'the uniqueness of Jesus . . . the fact that God is really present in Him as He is nowhere else'.

Luke's Gospel is treated along with Acts, and here Professor SCHWEIZER detects, in his use of the Spirit, a deliberate advance in Christology, as compared with Mark and Matthew. Mark 1¹² says that 'the Spirit driveth (ἐκβάλλει) Jesus forth into the wilderness', whereas Luke at 4¹ modifies it into 'he was led (ἡγήτο) by the Spirit'. This change is loaded with the greatest significance. 'Luke avoids giving the impression that the Spirit is an agent set over Jesus. . . . He is no longer a Man of the Spirit, but now Lord of the Spirit.' So, too, in Lk 4¹⁴ Jesus is one who possesses the power of the Spirit. After the Resurrection also He is the donor of the Spirit (Lk 24⁴⁹). 'This must explain the growth of the idea that the risen Lord Himself is encountered in this His gift, so that either the Spirit or the risen Lord can be referred to interchangeably' (cf. Lk 12¹² with 22¹⁵, and Ac 10¹⁴ with 10¹⁷ and 16⁷).

Professor SCHWEIZER insists on this identification of the Lord with the Spirit at several other places in the New Testament. He finds it in the

¹ A. and C. Black; 15s. net.

writings of Paul, most noticeably at 2 Co 3¹⁷ where we read: 'The Lord is the Spirit'. With the various attempts to explain these words in other ways he will have nothing to do, because he finds the identification assumed elsewhere. 'In Ro 8¹⁻¹¹ "the Spirit of God in you" alternates with "Christ in you", and "you . . . in the Spirit" with "those who are in Christ" without any apparent difference in meaning.' This identification is found also in John, where the same affirmations are made both of Christ and of the Spirit: they are both in the disciples; it is the disciples and not the world who know them both; both are sent by the Father, and proceed from Him; both teach, bear witness, and convict the world of sin. Thus the Spirit is only 'the other Paraclete' after Jesus (14¹⁶); 'indeed one might be tempted to say that there is really no place in John for the Spirit'. Similarly in the Apocalypse 'the Spirit is none other than the Ascended Lord Himself' (2¹ = 2⁷, 2⁸ = 2¹¹, etc.).

The relation of the gift of the Spirit to baptism is also examined in detail, and a large degree of variation is noted. In Ac 19², for instance, it is presupposed that everyone who is baptized possesses the Spirit, and moreover 'possesses it visibly and tangibly'. Elsewhere the gift of the Spirit is the natural consequence of faith, without any reference to baptism (Ac 10⁴⁴ 11¹⁷, etc.). It sometimes precedes baptism and sometimes follows it. Moreover there are times when it is associated with the laying on of hands. This variation is interpreted, not merely as a faithful portrayal of variety as it was in the early days, but as part of the deliberate intention of Luke to emphasize 'the freedom of the Spirit'. The Spirit cannot be harnessed to any one prescribed procedure. He may come with baptism or without it, with the laying on of hands or without it.

Not unexpectedly when the Spirit is the subject under consideration much space is given to the writings of Paul. We are reminded of Paul's emphasis on the gift of the Spirit as a foretaste and guarantee (*ἀρραβών*) of that which is still to come. All the members of the Church are endowed with the Spirit (Ro 8⁹). It is 'consistently understood as something the possession of which can be demonstrated (Gal 3²)'. Paul shows more developed thought than Luke, who 'is still fairly close to the way of thinking which measures the work of the Spirit by its extraordinariness', whereas for Paul this is 'felt to be basically irrelevant as a criterion'. The marks of the presence of the Spirit for him are the confession of Jesus as Lord, concern for all that makes for

the 'building-up' of the Church, and that quality of life which the New Testament describes as *ἀγάπη*.

Not all the judgments in this book will command universal acceptance, but it is a learned, impressive and well-presented study of a subject of very great importance, not only for students of the New Testament, but for the whole life of the Church.

One of the disquieting features in the religious situation of to-day is the dimming of the hope of life after death among men in general and even within the Christian Church itself. What was an assumption fifty years ago has become a problem. The rapid growth of scientific knowledge, the menace of materialism, the restricted range of modern philosophy, the neglect of the churches, and the eclipse of the authority of the Bible are some of the more important causes which have led to this situation. 'The acids of modernity', to use Walter Lippmann's phrase, have eaten deeply into the structure of traditional Christian belief.

Happily the theologians of to-day are not blind to these facts. John Baillie's 'And the Life Everlasting' and now John Knox's *Christ and the Hope of Glory*¹ show how they are attempting to meet this paralysing position. Professor Baillie's noble work is well known and has already stimulated the minds of almost a generation of preachers and teachers. The fine essay of Professor Knox of Union Theological Seminary, New York, has just now been published, and although it contains only sixty-three small pages, it reveals a distinctively modern approach to the problem of the Christian Hope. It should be explained that the essay was written in preparation for the Ingersoll Lecture on the Immortality of Man delivered by Professor Knox at Harvard University on 4th February 1960.

It is a marked feature of both books mentioned above that they pass by the arguments commonly used in the past and concentrate upon the Christian experience of God in Christ. Biblical teaching, the Platonic philosophy, and the arguments of Aquinas are neither rejected nor undervalued, but the stress lies on what Christian believers know and prize in their religious life. The Church proclaims the life everlasting, Professor Knox affirms, 'only because the Christian life itself involves essentially and by its very nature the hope of it'. 'Our preaching, our creeds, our theologies', he says,

¹ Abingdon Press; \$1.00.

'are vain and meaningless except as they affirm or seek to explicate what is empirically given within the actual experience of the Church, except as they rest firmly upon the concrete substance of what is found there.' In this persuasion he goes on to discuss the place of Hope, its ground, and object.

In a luminous discussion of 1 Co 13¹³ Professor KNOX writes, 'Love is God's love for us in Christ; faith is our receiving of this love; and hope is our laying hold upon, our confidence in, a future fulfilment'. These three are the basic elements in the Christian life, and among them hope is inalienable and irreducible. 'It is as certainly inevitable that the Christian will have hope as that he will have faith. Hope abides, and will not be denied, and cannot be either absorbed into faith or dispensed with; it is as certainly a part of the "given" in the Christian life as are love and faith. The Christian hope is intrinsic, essential, inalienable.' This is a tremendous claim, and it is obviously necessary to ask how it is grounded.

The ground of hope, as Professor KNOX sees it, can be found by each one of us, but it is not merely individualistic; it is discovered within the actual existence of the Church as that existence is known to us. It is not based upon any sense of the innate value of the self, but on the permanence of certain relationships in which the Christian now finds himself. 'He has by God's grace been made a participant in a new, divinely created community where he knows himself forgiven, reconciled, reclaimed, and restored as a son of God. This new order of relationships authenticates itself to him as ultimate and therefore permanent; it is the eschatological order. It is the final triumphant order, and one cannot belong to it without looking forward to the ultimate future with confident hope. It is not that one decides to do this or concludes that one has sufficient reasons for doing it. One simply finds oneself doing it.' He has already claimed that God's creation of the Church can in the New Testament be referred to also as His sending of the Spirit and as His raising of Jesus

from the dead, and he now claims that these three are three ways of referring to the same moment. 'To say God created the Church and to say God sent the Spirit is to speak of the same divine deed', and 'to make either of these statements is also to speak of the resurrection of Christ.' Belief in the rising of Jesus 'was an inference—a necessary inference, but still only an inference—from the actual realized presence within the community of him who was so vividly remembered'.

The value of a discussion is not only what is said, but the challenge that it brings, and some readers will hesitate to accept Professor KNOX's basis for belief in life after death. It is impossible not to be moved by the plea that the Church is the anticipation of the eschatological order, 'yes, more than that, a bit of that order itself inserted, so to speak, in our history', but several queries are raised. Can one dismiss the arguments for the Resurrection, as they appear, for example, in 1 Co 15, and reduce it to the level of a necessary inference? Is the present trend of not a little modern theology, which bases belief in life after death on an experience gained in the Christian community, invaluable as it is, all that we have to offer in an age of unbelief? Granted that the older arguments, the teaching of Scripture, the nature of the self, the insight of the poets, the wistful, but widely attested, beliefs of non-Christian religions, are not in themselves fool-proof claims, can we consent to rely solely upon the Christian experience? And, finally, what have we to say to the multitudes outside, and even within the Christian Church, who do not possess the living experience Professor KNOX so eloquently describes? Is belief in life after death for Christians only? These are some of the questions which Professor KNOX's *Christ and the Hope of Glory* raises, and while we are grateful to him for many passages in his fine essay which deserve to be pondered, we have reason also to welcome many hesitations which he provokes. It is the reward of the theologian that he makes his readers think and think again.

Hellenistic Thought in New Testament Times

The Way of the Will of God

The Stoics—I.

BY THE REVEREND WILLIAM BARCLAY, D.D., THE UNIVERSITY OF GLASGOW

GILBERT MURRAY said of Stoicism that it was 'the greatest system of organized thought which the mind of man had built up for itself in the Graeco-Roman world before the coming of Christianity'.¹ One of the great flowering periods of Stoicism was in the Roman Empire in the first century A.D., that time when 'life was terrible in its fears and in its pleasures', and of that time T. R. Glover writes: 'It remains the fact that Stoicism inspired nearly all the great characters of the early Roman Empire, and nerved almost every attempt that was made to maintain the freedom and dignity of the human soul'.² It is a fact that when we read the works of the great Stoics we often feel that we are nearer to the Christian faith than we are in any other human system of thought.

Stoicism had no fixed and final body of teaching such as Epicureanism had. Stoicism was very much more a development in which it is all but impossible to assign each principle and each development of each principle to some author and originator. The Stoic system was in the end the product of many minds.³ But Stoicism, too, had its founder and his name was Zeno.

Zeno came from Citium in Cyprus,⁴ nor did he ever forget his native place. In the later days Athens was to offer him her greatest honours, but Zeno even refused to accept the offer of Athenian citizenship, lest he should seem to hold cheap the city of his birth.⁵ Once, when he had contributed to the restoration of the baths, and when his name was recorded on the memorial pillar as 'Zeno the philosopher', he requested that the words 'of Citium' should be added.⁶ In Cyprus at that time there was a very considerable admixture of Phoenician population, and

frequently Zeno was known as 'the Phoenician'.⁷ It is in fact a matter of great interest and importance that with Stoicism a new stream came into Greek thought, for practically none of the great Stoic teachers before the Christian era were Greeks, for all came from the East. Cleanthes came from Assos in the Troad; Chrysippus from Soli, or perhaps from Tarsus, in Cilicia; Aristo from Chios; Herillus from Carthage; Dionysius from Heraclea in Pontus; Sphaerus from the Bosphorus.⁸ It may well be that it was this influx from the East which gave philosophy its new prophetic note, which sounds so unmistakably in Zeno himself.

It may be that the seeds of philosophy were sown in Zeno from boyhood. His father Mnaseas was a trader who often went to Athens and from there he is said to have brought back to the young Zeno 'many books about Socrates'.⁹ Zeno is said to have consulted the oracle as to what he should do to attain the best life. The god's response was that 'he should take on the complexion of the dead', which Zeno perceived to mean that he should study ancient authors.¹⁰

It was when he was about thirty years of age, about the year 320 B.C., that Zeno came to settle and to learn in Athens. There is more than one version of the story which tells how he took to philosophy. One version tells that he was either shipwrecked on the way to Phoenicia to the Peiraeus with a cargo of purple, or that he was in Athens when he was told that his ship was wrecked. So he is made to say: 'I made a prosperous voyage when I suffered shipwreck', or, 'It is well done of Fortune to drive me to philosophy'. Another version simply says that he came to Athens, sold his cargo of purple, and never went home again, but stayed to learn.¹¹

¹ Gilbert Murray, *Stoic, Christian and Humanist*, 89.

² T. R. Glover, *The Conflict of Religions in the Early Roman Empire*, 36, 39.

³ Cf. E. Zeller, *The Stoics, Epicureans and Sceptics*, 53-56.

⁴ Diogenes Laertius, vii. 1.

⁵ Plutarch, *De Stoicorum repugnantiis*, iv. 1.

⁶ Diogenes Laertius, vii. 12.

⁷ Diogenes Laertius, vii. 13, 15, 25, 30; Athenaeus, *Deipnosophistae*, xii. 563 E; Cicero, *De Finibus*, XIV. xx. 56.

⁸ E. Zeller, *The Stoics, Epicureans and Sceptics*, 35, 36, 41-45.

⁹ Diogenes Laertius, vii. 31.

¹⁰ Diogenes Laertius, vii. 2.

¹¹ Diogenes Laertius, vii. 4; Seneca, *Dial.*, IX. xiv. 13.

The story is that he was reading the second book of Xenophon's *Memorabilia* in a bookseller's shop. He was so fascinated with the figure of Socrates that he asked the bookseller where he might find such a man. Just at that very moment Crates the Cynic passed, whereat the bookseller said: 'Follow that man!' And so Zeno began by attaching himself to the great leader of the cynic school.¹

Zeno certainly did not rush into teaching. He was quite soon repelled by the shamelessness and the immodesty of Cynic teaching and practice, and he attached himself in turn to Stilpo, to Xenocrates and to Polemo, and studied philosophy as a scholar for no less a time than twenty years.²

Finally he began to teach. At first his followers were called simply the Zenonians; but it was his habit to teach in the Portico of Pisanax, which was called the Stoa Poikile, the Painted Porch, because it was adorned by the famous fresco of Polygnotus, and because of that his followers came to be known as *Stoics*, the men of the porch. He was greatly honoured in Athens; the Athenians offered him their citizenship, entrusted to him the keys of the city walls, and honoured him with a golden crown and a bronze statue.³ Such was his fame that Antigonus of Macedonia came to hear him lecture, and was more alarmed at the prospect of meeting Zeno than Zeno was at the prospect of meeting him,⁴ and there is extant an alleged correspondence between Zeno and Antigonus in which the king asked Zeno to go and reside with him, and in which Zeno had to refuse on grounds of age, but sent certain of his younger followers.⁵ Zeno was certainly not without honour in his adopted country.

Zeno is one of the quite few ancient philosophers of whom we have a vivid personal picture. He was tall and lean and swarthy, very unGreek—the Egyptian vine-branch, they called him—wry-necked and thick-legged.⁶ He was fond of eating green figs and lying in the sun. He liked to eat little loaves and honey and to drink a little good wine.⁷ He was frugal and abstemious, but on occasion he would go to a drinking party.

¹ Plutarch, *Inimic. Util.*, 2; Seneca, *Tranq. An.*, xiv. 3.

² Diogenes Laertius, vii. 4.

³ Diogenes Laertius, vii. 6; an alleged copy of the decree that the Athenians passed regarding him is in Diogenes Laertius, vii. 10, 11.

⁴ Athenaeus, *Deipnosophistae*, xiii. 603 E; Epictetus, *Discourses*, II. xiii. 14, 15; Aelian, *Varia Historia*, ix. 26.

⁵ Diogenes Laertius, vii. 7, 8.

⁶ Diogenes Laertius, vii. 1.

⁷ Diogenes Laertius, vii. 1.

'Lupins too are bitter', he said, 'but when they are soaked they become sweet.'⁸ He could be sour and of a frowning countenance and for a Greek he was a little too careful with his money.⁹ He had a curious dislike of being too near people, and would take the seat at the end of a couch so that there would be no one next him, and he would walk only with two or three.¹⁰

Zeno lived to a great age, perhaps until he was almost a hundred years old. It is told that when at the age of ninety-eight he was leaving his school, he tripped and fell and broke a toe; whereat he struck the ground with his fist and quoted the line from Timotheos' *Niobe*, 'I come, I come, why dost thou call for me?', and, then, as Diogenes Laertius puts it, he died on the spot 'from holding his breath.'¹¹

The character of Zeno still emerges quite clearly from the information which we have about him. He was a plain, blunt man, impatient of the logical and philosophical subtleties of many of his contemporaries. He might not unfairly be called the Dr. Johnson of ancient philosophy. He clearly had a way of saying things which made them sound as if they were unarguably true, for he said them with a conviction which bludgeoned opposition out of the way. He was famous, or notorious, for the syllogisms by which he sought to prove his contentions.¹² 'That which has reason is better than that which has not reason; but nothing is better than the universe; therefore the universe has reason.'¹³ 'No one trusts a secret to a drunken man; but one trusts a secret to a good man; therefore a good man will not be drunken.'¹⁴ 'It is reasonable to honour the gods; it would not be reasonable to honour beings which did not exist; therefore the gods exist.'¹⁵ Arguments like that have a kind of belligerent certainty which dares a man to disagree with them, and which threatens him into assent.

When he hit, he hit hard. When Dionysius, the Renegade, asked: 'Why am I the only pupil you do not correct?' Zeno answered, 'Because I do not trust you'. He reminded a talkative young man that we have two ears but one mouth so that we may hear more and talk less.¹⁶ On a famous

⁸ Diogenes Laertius, vii. 26.

⁹ Diogenes Laertius, vii. 16.

¹⁰ Diogenes Laertius, vii. 14.

¹¹ Diogenes Laertius, vii. 28.

¹² E. V. Arnold, *Roman Stoicism*, 73; E. Bevan, *Stoics and Sceptics*, 18.

¹³ Sextus Empiricus, *Against the Mathematicians*, ix. 104.

¹⁴ Seneca, *Letters*, lxxxiii. 9.

¹⁵ Sextus Empiricus, *Against the Mathematicians*, ix. 133.

¹⁶ Diogenes Laertius, vii. 23.

occasion he was hindered by certain bystanders as he walked and taught in the Porch. He pointed to the wooden railing at the top round the altar and said: 'This was once open to all, but because it was found to be a hindrance it was railed off. If you will remove yourself out of my way, you will be less of an annoyance to us.'¹

When he had something to say, he did not much care how he said it. He used the Greek language in a way in which no Greek would have used it, and invented and coined words in a way which annoyed even his successor Chrysippus. Cicero called him an *ignobilis verborum opifex*, a wretched coiner of words.² He defended himself by claiming that the very exact expressions used by those who meticulously avoided solecisms were like the coins struck by Alexander, beautiful in appearance and well-rounded, but none the better on that account; whereas words of the opposite kind he would compare to Attic tetradrachms, carelessly and inartistically struck, but far outweighing the others in actual value.³

It may well be said that the great function of Zeno was to bring sanity back to Greek thought.

We said earlier that the doctrine of Stoicism is so much of an historical development that it is impossible to say what does or what does not go back to Zeno, and to assign to him and to his successors their share in the construction of the Stoic system. But something must be said of the two great immediate successors of Zeno, and Stoicism was particularly fortunate in the order in which they came, for the first was the great preserver of the work and the teaching of Zeno, while the second was the great thinker of the Stoic faith.

The first was Cleanthes. He was a simple soul, a former pugilist who was so poor that he had to earn money by drawing water at night to irrigate gardens that he might have enough money to enable him to study by day.⁴ He was slow to act and slow to think and slow to learn. When he was reproached with cowardice he used to say seriously: 'That is why I so seldom go wrong'.⁵ In his slowness to learn he compared himself to a narrow-necked bottle or to bronze tablets, which might have difficulty in taking something in, but

which, once they had it, would never let it go.⁶ He would often talk to himself, finding fault with himself. One day when Ariston came upon him so engaged and asked him what he was doing, and whom he was scolding so severely, he answered: 'An old man with grey hairs and no wits'.⁷ He was so poor that he wrote down Zeno's lectures on oyster-shells and the shoulder-blades of oxen because he had no money to buy proper writing-materials.⁸ It was to the simple Cleanthes that Zeno bequeathed the headship of his school and rightly so, because Cleanthes was a good man. That by which he will always remain best known is the great *Hymn of Cleanthes* where the Stoic religion finds its noblest expression.⁹

The successor of Cleanthes was Chrysippus, the second founder of the Stoic school, the man of whom it was said, 'But for Chrysippus there would have been no Porch'.¹⁰ Bevan calls him 'the great persevering systematiser' of the Stoic faith.¹¹ Chrysippus came either from Soli, or perhaps from Tarsus, the city of Paul, and in his early days he had been a runner.¹² Even from his earliest acquaintance with philosophy he had the acutest mind of all the Stoics. He used to say, even when he was only a student, that all he wanted was to be told the doctrines; he would find out the proofs for himself, and so renowned was he for dialectic that 'most people thought that, if the gods took to dialectic, they would adopt no other system than that of Chrysippus'.¹³ He was so voluminous a writer, although he was prolix and untidy in style and arrangement, that he left behind him no fewer than seven hundred and five books.¹⁴ In him Stoicism found its final form, and when he died in 206 B.C. the Stoic faith may be said to have been fixed in substance and in form. [To be continued.]

⁶ Plutarch, *De Aud.*, 18; Cicero, *Tusc. Dis.*, II. vii. 60.

⁷ Diogenes Laertius, vii. 171.

⁸ Diogenes Laertius, vii. 174.

⁹ The hymn may be found in a poetical translation in E. V. Arnold, *Roman Stoicism*, 85-87, and in part in a prose translation in C. K. Barrett, *The New Testament Background: Selected Documents*, 63.

¹⁰ Diogenes Laertius, vii. 183; Athenaeus, *Deipnosophistae*, viii. 335.

¹¹ E. Bevan, *Stoics and Sceptics*, 19.

¹² Diogenes Laertius, vii. 179.

¹³ Diogenes Laertius, vii. 179, 180; Cicero, *De Natura Deorum*, I. xv. 30; *De Div.*, I. iii. 6; Seneca, *De Ben.* I. iii. 8; I. iv. 1.

¹⁴ Diogenes Laertius, vii. 180.

¹ Diogenes Laertius, vii. 14.

² Cicero, *Tusc. Dis.*, V. xii. 34.

³ Diogenes Laertius, vii. 18.

⁴ Diogenes Laertius, vii. 168.

⁵ Diogenes Laertius, vii. 171.

The Will of God

IV. In the Epistle to the Hebrews

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THE Epistle to the Hebrews, at least as we have it now, opens with an impressive and sonorous declaration of the purposive working of God, disclosing the outlines of that purpose in a cosmic setting. The language suggests a liturgical reference, as well in its solemnity as in its general contents. It presupposes Christian faith, inherited and enlarged from the Hebrew tradition, in God as a God of active purpose whose will is encountered by men in the actualities of history and who sets Himself persistently, albeit patiently, to overcome the frustrations of history caused by human ignorance and wilfulness. To further His purpose He does not crush opposition, but in ceaseless energy works to neutralize the effects of human opposition to His design, for 'neither doth God take away life, but deviseth means, that he that is banished be not an outcast from him' (2 S 14¹⁴).

This opening paragraph of the Epistle states the themes that are to receive such striking exposition in its later chapters. Each of them illuminates the concept of the Will of God in such fashion that it may be more readily grasped by the readers and subsequently obeyed in life. First, the universe owes its existence to the creative purpose of God. It is neither eternal in the sense in which that word may only be applied to God as creator, nor is it spontaneously generated. Its origin is in the deep mystery of His Will, and, however imperfectly, it reflects His nature and purposes. In the second chapter of the Epistle there is a quotation (in *vv.* 6-8) from the eighth psalm, applied in this context to Jesus, which indicates something of the paradoxical way in which the physical universe both hides and unveils the living God whose Will it serves. Secondly, it is the Will of God to disclose His being and His intentions to men to the full extent to which this is possible for human existence in time and space. The adaptation of this self-revelation to the circumstances of history and the response of man is affirmed in the words which attest both the reality and the fragmentariness of what was heard and understood of the speech of God on the part of 'our fathers of old'. The writer is conscious of standing on the morrow of a climactic event in the history of the world and looking back over the centuries of His people's history perceives the fitful gleam of light which has now shone forth in its fulness. In earlier

times men would have been blinded by that fulness had it shone upon them, or to follow more closely the metaphor employed in the text, would have been deafened and confused if the Divine word had been fully articulated. So the third theme is presented. The God, upon whose creative and sustaining Will the universe wholly depends and whose intention it had always been to make Himself known as fully as possible without overwhelming men in their creatureliness, has brought His temporal purpose to a climax since 'in these last days he has spoken to us by a Son'. These few words summarize the pastoral aim of the writer to proclaim and demonstrate the fullness and finality of Christian faith in God, an aim which is fulfilled by a combination of scriptural, philosophical and practical methods of exposition. The unique and incomparable Son of these early verses, who in virtue of His sonship, 'reflects the glory of God and bears the very stamp of his nature' is subsequently identified with the historic Jesus, a man of flesh and blood (2⁹). This Jesus embodies in a fully human life the Will of God to communicate Himself without reserve to His creatures, so that in Him and through Him the Will of God is truly known. To put this in another way, the Son was the same through whom all created things exist (cf. *Jn* 1³, *Col* 1¹⁶), through whom in the flesh of Jesus God has spoken His last word to man and through whom all things and persons will come to their destiny.

The mode of divine speech through the Son is uniquely expressed in what the writer of the Epistle calls 'purification for sins' as he names the fourth theme in his introduction. Divine speech is divine action and this speech is represented as conclusive. Purification has been made fully and finally and the image of the Son seated at the right hand of the Majesty on high affirms His victorious achievement of this mission. The Will of God to overcome the contradictions of His purpose in creation and in the historic order in which man is set to live is triumphantly accomplished in the work of the Son. This restoring, renewing Will of God occupies the forefront of the thinking of the writer of this Epistle. It is his purpose to show how in the Son, made one with humanity, this divine Will to restore man to his high destiny has been fulfilled once for all in

contrast to the hints and shadows of the truth found in Judaism. But he begins by setting his theme in its widest context, for redemption makes little sense except in relation to the divine purpose in creation. This divine purpose, so far as it relates to man, is in two passages (2¹⁰ 12^{5ff.}) described as the realization of the status of sonship and in other passages described as salvation (1¹⁴ 2^{3,10} 5⁹ 6⁹ 9²⁸). The glory which in the purpose of God men are destined to receive and share is that of living whether in time or in eternity as sons of the Father, at home in His household, obedient to His loving will. God is 'the Father of spirits' (12⁹). He is spirit and His intimate concern is with spirits or persons who derive their existence from His fatherhood (cf. Eph 3¹⁴⁻¹⁵). He is not merely creator but father in His inmost being. His children have the gift of kinship to Him (cf. Gn 1) so that the unique Son of God is not ashamed to call men His brethren (2¹¹⁻¹²). To rise to this vocation is to share in the glory of God in receiving our destiny through the suffering of the Son. He alone, through whom as the perfect image and word of God all things were made and made perfectly, was completely adequate to lead men to their final and complete salvation. The concept of salvation is used in these passages in a sense similar to that which is found in many other parts of the New Testament, as a total and ultimate deliverance accomplished by God in the initiative of His love, with the intention of restoring to man his lost destiny in the eternal order.

It is this purpose which the Epistle teaches God has had in view all the time and which has shaped His dealings with mankind. In the outworking of this purpose, angels serve as ministering spirits or subordinate ministers (1¹⁴). The purpose was made known to the fathers of old in the promises given to them and the assurance of a realization of those promises through faith and patience (6¹²). By the making of such promises God is known to be irrevocably committed to the fulfilment of His purpose which is in all respects consistent with His nature and being. So in sealing His promise to Abraham He could do no more than pledge Himself by His own nature to further the purpose He had disclosed through Abraham and his descendants. The promises thus given and confirmed have been fulfilled in the sending of His Son to be for ever 'a high priest after the order of Melchisedec' (6¹³⁻²⁰ 7²⁰⁻²²). The high priesthood of Jesus is, for the author of the Epistle, the key concept with which he works. In this high priesthood he perceives the mode in which the divine promises were brought to fulfilment and the divine will for man made effective in man. As priest it was the work of Jesus not only to represent man to God, but effectively to bring

God and man together by removing or overcoming the barriers to that union. The establishment of unbroken and intimate fellowship between God and man can be defined as the ultimate purpose to which for so long God had been working and which, in the human life and suffering of His Son, He accomplished. In such fellowship God's purpose with man finds its complete fulfilment. The accomplishment of this fellowship, fully and perfectly once in the world's history in Jesus, has opened for men a 'new and living way' by which they may have access into the holiest, into the very presence of God. At this point the writer exhorts his readers to have sufficient boldness to enter into the enjoyment of the divine Will for them by this new and living way opened up to them through the suffering and death of the 'captain of their salvation' who in the power of His endless life leads them on into the holy place of union and fellowship with God (10¹⁹⁻²²).

The Son as high-priest carried the divine purpose for men to its fulfilment by the quality of His self-oblation. 'He offered himself without blemish to God' (9¹⁴) in a deed of complete self-surrender which gathered up into itself the perfect obedience of His whole life. Life and death were for Him the continuous expression of a spiritual principle of self-giving.

'Consequently, when He came into the world, He said "Sacrifices and offerings thou hast not desired, but a body hast thou prepared for Me; in burnt offerings and sin offerings thou hast taken no pleasure. Then I said, 'Lo, I have come to do Thy will, O God', as it is written of me in the roll of the book" '.

The words are taken from Ps 40⁶⁻⁸ and used not as a quotation from the psalmist, but put on the lips of Jesus as an address to God His Father when 'he came into the world'. In the original context the passage is a glad recognition that the mighty works of God require much more than the conventional sacrificial offerings of religion. They demand nothing less than full obedience to the divine Will, as well inward as outward. Hebrews quotes from the LXX text which substitutes 'a body hast thou prepared for me' for the Hebrew reading 'mine ears hast thou opened' (to be ready to obey). The word body is needed by the author because of the use he is to make of it in v. 10. The contrast he is drawing is not between the sacrifice of animals and the sacrifice of obedience, but between the sacrifice of Christ in the offering of His own body as the one complete and effective sacrifice and the inefficacious sacrifice of animals. In his exposition of the passage quoted, the author insists in v. 8 that God willed a nobler sacrifice than the offerings made according to the Law,

for these at best were only as a pale shadow of the true sacrifice. What God willed was the sacrifice of perfect obedience and in the world as it was (and is) such sacrifice is not perfect short of giving of life in death.

'Lo I come to do thy will, O God' is the expression not of an enforced submission to what cannot be evaded but of a ready and glad acceptance of the Will of the Father. This involved a joyful submission to the universal conditions of human life in birth, growth, suffering, and death. 'He had to be made like His brethren in every respect', is the experience of suffering and of being tempted, (2¹⁴⁻¹⁸) in every respect as we are, yet without sinning (4¹⁵). Thus the conditions of human life including sin and its consequences become the means whereby the obedience of the Son was tested and perfected. Although He was a Son, He learned obedience through what He suffered, 'being made perfect' (5⁸⁻⁹) and this process is declared to be consonant with the Will of the Father, 'for it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the pioneer of their salvation perfect through suffering' (2¹⁰). The meaning of the process is made clear in the triumphant issue of these trials and the efficacy of the complete self-giving of the Son to the Father in the obedience of life and the sacrifice of death.

The particular virtue of the sacrifice of Christ was seen by the author of this letter to lie in the fact that it was a free and full offering of the self in obedience and love to the Father. 'It is impossible that the blood of bulls and of goats should take away sins' (10⁴) for at their best such animal sacrifices were imperfect substitutes for that self-offering of persons in loving response, which God had always desired. The imperfection of all human self-giving, as well to God as to fellow-men, is redeemed in the perfect offering of Christ, as by the example of a unique deed towards which never-

theless He constantly draws those who trust in Him, having become 'the source of eternal salvation to all who obey him' (5⁹), and thus fitted to deal adequately with human weakness and sin. The sacrificial act of Christ in His dying was not only the final achievement of filial self-oblation, but, as it was accomplished by the Will of God, so in this deed and by its virtue mankind has been consecrated to the good and perfect Will of God. 'Lo, I have come to do thy will. . . . And by that will we have been consecrated through the offering of the body of Jesus Christ once for all' (10⁸⁻¹⁰).

The closing chapters of the Epistle urge its readers, in view of the fullness and finality of the work of Christ, to hold fast to their faith and loyalty and not to fall back into judgment. If it is the Will of God that men should live as His sons and rejoice in this knowledge, they must remember that discipline is inherent in all experience of sonship both human and divine. 'We have had earthly fathers to discipline us and we respected them. Shall we not much more be subject to the Father of spirits and live?' (12⁹) Such joyful filial submission expresses the Will of God, for it is one of the essential conditions of human existence as God has ordered it. Part of the content of that Will to be fulfilled in some of the everyday relationships in the community of believers is sketched in a paragraph or two in the final chapter (13¹⁻¹⁷). So the Epistle could hardly draw to a conclusion on a more fitting note than a prayer for the readers (13²⁰⁻²¹) that they may be equipped in every good thing to accomplish the Will of God, who is the God of peace, who restored from the dead 'our Lord Jesus' through whose sacrifice the new relationship between man and God was inaugurated and will be sustained. It is a prayer that through time and eternity God will take up our wills into His, and work His will through our wills.

Literature

COMMENTARIES ON ST. MARK

COMMENTARIES on St. Mark's Gospel are appearing in quick succession. It is not long since the Rev. C. E. B. Cranfield's commentary was reviewed in these pages, and now two more have been published, one by Dr. Philip Carrington, the Archbishop of Quebec—*According to Mark: A Running Commentary on the Oldest Gospel* (Cambridge University Press; 50s. net), and the other by Professor Sherman E. Johnson, Dean of the Church

Divinity School of the Pacific, Berkeley, California—*The Gospel According to St. Mark* (A. and C. Black; 25s. net). The latter belongs to the series of 'Black's New Testament Commentaries', which is edited by Professor H. Chadwick.

Dr. Carrington's fine work is beautifully produced in a handsome volume of three hundred and eighty-four pages. It is based on his well-known preliminary study in 'The Primitive Christian Calendar', in which he maintained that the Gospels of St. Matthew and St. Mark were so

arranged as to be read through in sequence Sunday by Sunday in accordance with the Jewish calendar, the Passion narrative being designed to be read as a whole at the Feast of the Passover. This interesting theory was subjected to criticism on the ground that it is speculative to assume that a calendrical arrangement can have been adopted at so early a date, and that its tendency is to diminish the historical value of the Gospels. In the new commentary he has applied his 'calendar thesis' to the interpretation of Mark and has given special attention to its historical character. He insists that Mark is a significant piece of early Christian literature. 'Tradition or no tradition', he writes, 'calendar or no calendar, there was a magnificent story-teller to whom we owe the major part of the Marcan narrative. Like a great artist in black and white who creates a man with a few strokes of the pencil, and there is his bulk and his motion and his character—you know not how—so, in a few words, the Story-teller created the Jesus-episode. We see the Leper or the Rich Young Man bursting in, full of effusive and nervous enthusiasm: we see Jesus hold him with his eye, check him with a word, and speak the Word of Power. He lives for us and speaks to us.' This quotation indicates well the tone and style of the commentary.

A short Introduction discusses such themes as the Old Chapter Divisions, the Structure of the Gospel, Seed-time and Harvest, the Evidence of the Manuscripts, Form-Criticism, Oral Tradition, the Tradition of the Apostles and its Jewish Character, the Calendar, Catechisms, and Testimonies. Successive chapters treat the Gospel in Galilee, the Sowing of the Seed, the Harvest of the Land, the Servant in the House, the Temple Builder, the Consummation, and the King of the Jews. A detailed and scholarly Appendix follows on the Calendar Thesis and full Indexes are supplied.

The discussion of historical questions is robust and the reader is left in no doubt as to where Dr. Carrington's sympathies lie, but the argument is not helped by frequent references to 'the advanced Protestant schools' and to 'critics of the doubtful sort', nor is it enough to say of objections that they are 'unrealistic'. In particular the question of miracles does not receive the patient discussion which it demands. 'These stories', Dr. Carrington writes, 'were not mere "wonder stories" invented in the Gentile mission; they were not "natural" events to which "supernatural" elements were added at a later date; the so-called supernatural element was inherent'.

While pointing out that Form-Criticism has given rise to fantastic speculations, Dr. Carrington recognizes 'the fundamental soundness of the

approach', and considers it from time to time in the course of his commentary. In discussing the Little Apocalypse he takes the view that 'there is not the remotest suggestion of an "end of the world"', and that all takes place within the course of history. He agrees with the opinion that 16⁸ is the original end of the Gospel, maintaining the view that 'Mark breaks off at the very point where (the) apostolic *kerugma* began'. The commentary is full of outspoken and challenging suggestions, but it is unlikely to change the opinions of those who have not already been convinced of the soundness of the calendar thesis.

The excellent commentary of Professor Sherman Johnson follows more traditional lines. It is marked by exegetical insight and adds distinction to the series to which it belongs. A valuable element appears in the frequent references to American and Canadian articles not readily accessible to the English reader. Among the commentaries to which Professor Sherman refers are those of Bacon, Grant, Klostermann, Lohmeyer and Rawlinson, and good use is made of E. F. F. Bishop's 'Jesus of Palestine'. The point of view is liberal with conservative tendencies, notably as regards the miracles. The translation serves in part as a commentary. Some renderings are open to question as, for example, 'scholars' instead of 'scribes', 'figures' in preference to 'parables', and 'knapsack' in place of 'wallet'. 'Head' is adopted as an American substitute for 'ear', and of interest are 'right-living people' for 'righteous', 'the reader must use his mind' instead of 'Let him that readeth understand', and 'a great shout' rather than 'with a loud voice' (15³⁴). Good textual discussions are made in respect of 2¹⁹ 6³ 8^{26,35} and 10¹. The 'little apocalypse theory' is adopted in the notes on 13, there is a useful exposition of the title 'Son of Man' on p. 58, and a welcome treatment of the possibility of a pre-Markan Passion Narrative including references to the views of Grant and Dibelius. As regards the date of the Last Supper preference is given to the Johannine chronology. Whether Lohmeyer is right in regarding 16⁸ as the original end of the Gospel is regarded as an open question. Of the date of composition Professor Sherman writes: 'It is therefore possible to think of the gospel as having been written after the destruction of the Temple but before the conclusion of hostilities in Palestine'.

It will be seen that many points of current interest are raised in Professor Sherman's commentary. Both commentaries reviewed above reveal how much remains to be done and how profitable is the attempt to penetrate into the tunnel behind the Gospels.

VINCENT TAYLOR

ANGLICAN THEOLOGY

Dr. Pusey, apparently, was shocked to learn that Professors in Germany seemed to read no books other than those published within the last twenty-five years. This temptation was not peculiar to nineteenth century theologians across the Rhine; there is always the tendency to consult the most recent work and to neglect what has been previously written; and when one considers the spate of books issued each year, it seems well nigh impossible to familiarise oneself with them all let alone to find the time for older volumes which may treat the same subject but inevitably do so from the standpoint of another generation and age. All the more salutary therefore are two studies devoted to the thought of scholars not often consulted by younger theologians at the present day. In *The Mind of the Oxford Movement* (A. and C. Black; 21s. net) and in *From Gore to Temple: The Development of Anglican Theology between Lux Mundi and the Second World War 1889-1939* (Longmans; 18s. 6d. net), the Dixie Professor of Ecclesiastical History at Cambridge and the Archbishop of York focus attention on the theological activity of past but still relatively recent periods. The one book leads on admirably into the other, for, as Dr. Ramsey notes, the contributors to 'Lux Mundi' were all Oxford Movement men of the second and third generations. There is moreover not only a continuity between the two periods, but also an interesting parallelism. Writers in both were concerned with the appeal to antiquity, worked in relative isolation from the activities of non-Anglican theologians, and were concerned with the question of subscription, to the Thirty-Nine Articles, in the one case, issuing in Tract 90 and the ultimate defection of Newman, to the Creeds, in the other case, issuing in the disputes about the consecration of Hensley Henson and the ordination of William Temple.

There was, however, also a discontinuity, because the decades between the inception of the Oxford Movement and the writing of 'Lux Mundi' saw the rapid growth of Biblical criticism and of the natural sciences under the impetus of Darwinianism; hence much that Keble, Newman and Pusey wrote savours of an intellectual climate that already seems remote. Yet a man like Gore is scarcely intelligible except against this background; his authoritarianism and his appeal to the Fathers stem directly from the Tractarians, while his readiness to accept some measure of Biblical criticism is indicative of the great change already taking place.

If anything, Dr. Chadwick has the more difficult task, since, as he himself acknowledges, 'movements have no mind', and, according to Pusey

himself, the Tractarians did not stand for certain doctrines so much as for a 'temper of mind'. It is a measure of Dr. Chadwick's success that in his extensive Introduction and by means of a comprehensive selection of passages he is able to evoke that temper, to show the relation of the Tractarians to the antecedent High Church Party and the extent to which they were primarily religious and only later theological, and to define the contributions of the several scholars and churchmen.

Dr. Ramsey surveys a broader field, but one which is recognisably a unity. He himself lists the characteristics as follows: emphasis upon the Incarnation; striving after a synthesis between theology and contemporary culture; frequent shifting of interest from dogma to apologetics; appeal to Scripture and the Fathers; fondness for Nicene categories and the union of doctrine and liturgy. He proceeds to illustrate these by a masterly survey which is not only descriptive but also constructively critical. The contributions of kenoticism to Christology are defined and assessed; the charge that emphasis on the Incarnation issues in a neglect of the Cross is investigated and met; the main features of Modernism, Liberal Protestantism and Catholic Modernism are defined and what is of abiding value is carefully sifted; the recovery of the doctrine of the Church is penetratingly analysed and the renewal of Biblical Theology is welcomed while some of its shortcomings are indicated. The writers whose contributions he discusses are all too easily passed over, and some, such as Frank Weston of Zanzibar, are in danger of total and unwarranted oblivion. If, as Dr. Ramsey suggests, the beginning of the Second World War saw a shift from a theology of explanation to one of redemption, this does not mean that we have nothing to learn from these honest seekers after truth. It is a measure of Dr. Ramsey's success that one reader at least has been encouraged to return to the originals, and in a period of ecumenical debate, which has seen the end of that isolation characteristic of these former periods, an Anglican may be permitted to recommend these works also to his Free Church brethren.

J. G. DAVIES

FOSDICK'S 'A BOOK OF PUBLIC PRAYERS'

It is two generations ago since a book by Henry Emerson Fosdick on 'The Meaning of Prayer' exercised a considerable influence over students. The date of the first English edition was in fact 1915, and it is remarkable that in a recently issued paper-back edition this same book is having a new lease of life and proving a useful study book for

groups of Christian students. It is still more remarkable to find after all these years a new book on a similar theme from the pen of this indefatigable author. It is *A Book of Public Prayers* (Collins; 15s. net).

In the Introduction he explains the reason for the book. He complains of the 'widespread inadequacy of public prayer in the services of worship' in the churches of the non-liturgical tradition, of the lack of orderliness, dignity, and beauty. He affirms, however, that 'extemporary spontaneity is not the only alternative to a printed liturgy. The real alternative is thoughtful, careful, skilful preparation.'

The form of prayers included in this book is of a kind familiar in many non-liturgical churches. Frequently the opening prayer is quite brief, and is followed later in the service by another act of prayer which has sometimes been called, not very happily, the 'long prayer'. The prayers in this book are offered as something that would serve for this second prayer in the service. Each group of prayers aims to be comprehensive, in that a place is given to adoration, thanksgiving, penitence, petition and intercession. Fifty-six such groups of prayers are provided, all suitable for normal service; there are eighteen other groups for various kinds of special occasion, and a dozen litanies arranged responsively. Dr. Fosdick makes no high claim for them, but offers them as 'simply one man's attempt to do the best he knows how'.

By no means all readers will agree with his despair of extemporary prayer, which at its best can be moving in its sincerity and sense of reality, but the large number of recent books of prayers clearly reveals a felt need. Many ministers, especially those who lead the worship of the same congregation week after week, may well be glad to have these prayers ready at hand, if not for regular use, at any rate for those times when the fires of the spirit burn low.

It is doubtful, however, if they could all be used without any modification in churches in Britain. In our custom the language of prayer seems unnatural if it is not simple. Anything artificial or rhetorical seems out of place. We should, for instance, probably hesitate to introduce into our prayers such phrases as 'some moral imperative' or 'graceful superstructures of aspiring piety', though it may be that this sensitiveness would not be shared by congregations in other countries.

These occasional extravagancies of speech can, however, easily be re-phrased more simply by anyone who uses the prayers, and in the book he will find many of touching sincerity and great practical usefulness—two quotations are given in this month's *Entre Nous*. Though written by an American, the prayers are prepared for English

use, as is shown by the inclusion of prayers for the Queen.

C. L. MITTON

A CHOSEN PEOPLE

The Foundations of Judaism and Christianity, by the Rev. J. W. Parkes, M.A., D.Phil. (Valentine, Mitchell; 42s. net) and *Jewish Existence*, by Rabbi Ignaz Maybaum (Valentine, Mitchell; 21s. net).

These two books, one by a Jewish and the other by a Christian author, stem from one basic fact that in spite of persecution and assimilation the Jew is still with us 'as a human type and not' (as Professor Toynbee would have us believe) 'as an archaic relic'. Dr. Maybaum, believing that 'the Jewish people is the Jewish people only when, as a people, it is the living message of God to mankind', examines in ten thought-provoking essays the political and sociological implications of this belief in terms of contemporary society.

Dr. Parkes, in his most important book to date, supplies the historical background essential to the intelligent discussion of this thesis whether by Jew or Christian. In three main sections he deals first, with the common foundations of Christianity and Judaism in the post-exilic period; second, with the emergence of Christianity and its relation to the parent faith; and third, with what is still for most Christians the 'terra' almost entirely 'incognita' of the flowering of Rabbinic Judaism in the first three centuries of the Christian era.

All this is immensely valuable and should be 'required reading' for all theological students, preachers and teachers of religious knowledge. Dr. Parkes' conclusion that Israel (theologically) has never ceased to be what Christians claim to have become, a chosen people, and that Sinai no less than Calvary remains an independent and valid source of divine revelation will, it is to be hoped, stimulate wide-spread discussion. Whether it is accepted or not, one thing is certain, there can henceforth be no escaping the questions which give rise to it, for, as Dr. Parkes has clearly shown, they are inherent in the very fact of history itself.

WILLIAM W. SIMPSON

PRESBYTERIAN MISSIONS

If ever a volume could be said to fill a long felt gap it is *Vision and Achievement 1796-1956, A History of the Foreign Missions of the Churches united in the Church of Scotland*, by Miss Elizabeth G. K. Hewat, B.D., Ph.D. (Nelson; 25s. net).

Apart from small books long out of print dealing with the missions of the separate churches prior to the time of their union, all that the reunited

Church of Scotland could set beside the standard histories of the great missionary societies were biographies of outstanding missionaries and sketches of particular fields. At last Dr. Hewat has given us a comprehensive and well-proportioned work, based on authoritative sources, covering all the missions once carried on by the churches now united in the Church of Scotland. It includes fields like the New Hebrides and Japan whose connexion with Scotland even interested Scottish churchmen may now have forgotten.

Within the limits of space she has allowed herself, Dr. Hewat has done an admirable piece of work, delving into records printed and otherwise, outlining the stages in the development of each field, and contriving to suggest through all the complex story the thrill of God's ongoing purpose. One could wish that the book were twice as long. The bibliographies attached to each chapter will point the way to greater detail for those who are interested. From the first chapter we miss mention of the rare pamphlet by Robert Heron giving an account of the debate in the General Assembly of 1796, and we feel that a fuller discussion is required of that debate and of the proceedings of the missionary societies which preceded in Scotland the Foreign Mission Committees of the churches. The lukewarm reception given to these societies at first by church courts was not solely based on unChristian blindness and inertia, but was partly due to uneasiness about their constitution and proposed methods which, in the circumstances of the time, was not altogether unjustified.

STEWART MECHIE

RELIGIOUS PHILOSOPHY

Professor Geddes MacGregor (of Southern California) has written an unusual book, unusual because it covers very well-known ground with a rare lightness of tread. His *Introduction to Religious Philosophy* (Macmillan; 30s. net) deals with most of the themes discussed in any book upon the philosophy of religion. I know no other volume with this scope which successfully writes within the comprehension of those who are quite untrained in philosophy or theology. Humour (sometimes a little heavy but generally apt), illustrative material and a happy knack of knowing when to define a term or explain an allusion makes this work one that has much to teach all who give instruction in this field.

It would be easy to criticise details and to register differences of opinion. The important point is that the beginner will be set thinking on the right lines and the experienced reader provoked to further thought about belief in God, the nature of religion, religious language and a host of other

matters. Surprisingly, the book concludes with a lengthy autobiographical account of the writer's own religious experience. Yet, perhaps, the reader should not be surprised, for throughout Dr. MacGregor points to an experimental (not to say existential) religious philosophy. I doubt whether the most enthusiastic advocate of 'Biblical Theology', or the most ardent believer in the separation between systematics (or dogmatics) and philosophy, will be able, having read this book, to refrain from asking whether 'the philosophy of religion' is as obsolete a discipline as some now imagine.

FREDERIC GREEVES

PREACHING AND THE CHURCH

Works on preaching have tended for the most part to be concerned with the technique of homiletics. However important such practical matters may be, the theology of preaching deserves far more attention than it has received; and a particularly warm welcome will be accorded to Professor Gustaf Wingren's book, *The Living Word: A Theological Study of Preaching and the Church* (S.C.M.; 25s. net), which is the first volume in 'The Preacher's Library'. It has previously appeared in Swedish and in a German translation. In this English edition the apparatus of footnotes and references to literature has been drastically reduced.

The author is a distinguished representative of the great theological faculty of the University of Lund; and his work is of special interest as a vigorous exposition of a Lutheran approach to the subject. As would be expected, there is some outspoken criticism of Barthianism, particularly on the doctrine of creation. But, polemics apart, there is here a wealth of material relating to Biblical theology, the unity of Scripture, the relation of preacher and hearer and of both to the Word, and the Word and the sacraments. To attempt either to summarize or to select from its contents would almost inevitably be to misrepresent its quality. It is a book to be read and pondered, paragraph by paragraph, a book at once timely and profound, which might even rescue preaching from the triviality to which the cult of the practical has so often reduced it.

G. W. ANDERSON

THE NOVELIST AND THE PASSION

Dr. F. W. Dillistone, the Dean of Liverpool, has given us a book of quite unusual interest in *The Novelist and the Passion Story* (Collins; 12s. 6d. net).

Again and again music and art have centred on the Passion story. Is it possible for the novel to

do the same? If it is possible, then something of quite unusual importance has emerged, 'for man, as such, is an inveterate story-teller, and the human imagination as such has ever delighted to receive the good story whether through the spoken or the written word'.

If the Passion story is to become the material of the novelist, it may become so in one of two ways. It may become so by way of history and historical research. The danger of that way is that 'the very brilliance of the historical reconstruction may stand in the way of an actual encounter with the living Christ'. Dr. Dillistone, for instance, does not question the sincerity and the appeal of a book like Lloyd Douglas's 'The Robe', but, he says, 'the overall effect of the novel is to extend our knowledge of Caesar's empire rather than to deepen our understanding of God's revelation in Christ'.

But there is another way in which the novelist may re-tell the Passion story; he may make the pattern and the rhythm of the Passion story the 'principle' on which his novel is based. He may tell a story in which a person dedicates himself to the service of men, and finds himself caught up 'into a sequence of temporary acceptance, growing opposition, rejection, suffering, dereliction, vindication, strangely similar to that which marked the career of Jesus of Nazareth Himself'. The novelist may produce a kind of re-enacting of the Passion story under modern conditions in the life of some modern man.

Dr. Dillistone then goes on to tell the story of four books which do this. The four books are 'A Woman of the Pharisees' by François Mauriac; 'Billy Budd' by Herman Melville; the novel by the Russian writer Nicos Kazantzakis entitled in America 'The Greek Passion' and in England 'Christ Crucified'; and 'A Fable' by William Faulkner.

This is quite an unusual book, on an unusual theme and leading us into areas where many of us would not likely have penetrated for ourselves. It is beautifully and sensitively written, and it is a quite outstanding contribution to the relating of literature and theology. It is abundantly worth buying and possessing, if for no other reason than for its retelling of the story of these four outstanding novels.

WILLIAM BARCLAY

ROLAND ALLEN

This book—*The Ministry of the Spirit: Selected Writings of Roland Allen* (World Dominion Press; 12s. 6d. net)—which is edited by David M. Paton and includes a short biography by Alexander McLeish, is evidence of the energy and devotion of

an intrepid thinker, endowed also with a combative spirit so as to be describable by his contemporaries as a 'rebel at heart'. He was not well-known in the middle part of his life, but with a kind of prophetic instinct he once told his son that his views would be welcomed about the year 1960, and that prophecy has been largely fulfilled.

As the title suggests, Mr. Allen is convinced that the gift of the Holy Spirit is fundamental for the proclamation of religion, both near and far. In the first part of the book, dealing with 'Pentecost and the Holy Spirit' he strengthens his argument by showing that his point of view is almost wholly supported by the Book of Acts, St. Luke paying little attention to the numerous controversies, concentrating on a record of the missionary labours of the Apostle Paul and those most closely associated with him. The test of conversion is always whether the Holy Spirit has been received by the new converts.

The second part of the book is mainly concerned with the author's plea for the recognition of 'voluntary clergy'. He points out that the older churches have been over-occupied with 'activities', with the result that Christians in newer environments have come to think that such activities, however desirable in themselves, are the chief concern of Christianity. Now the Church is in difficulty everywhere because of the paucity of ordained clergy, especially in 'regions beyond', and Mr. Allen argues that the only remedy is in the employment of men who will continue at their ordinary work but are ecclesiastically authorised to minister fully to scattered congregations everywhere, instead of allowing these to be deprived of full opportunities of worship except when an ordained clergyman, often recently out of College, is available to minister to them, sometimes at very long intervals. In the course of the exposition of his views the author's logic is occasionally rather shaky, and very very occasionally somewhat unfair, but in general his argument will carry conviction in very many quarters, and the number of those who are impressed by his views is steadily increasing at the present time.

W. S. URQUHART

In this Commemorative Symposium—*The Integral Philosophy of Sri Aurobindo* (Allen and Unwin; 42s. net)—the two editors—Dr. Haridas Chaudhuri and Dr. Frederic Spiegelberg—are assisted by nearly thirty eminent scholars who are familiar with different aspects of the philosophy under consideration; and Dr. Spiegelberg has presented us with a basic study of the relation of Aurobindo to existentialism. Another contributor has given us a useful comparison with Spengler.

Dr. Moore's paper on 'East and West' is difficult, but understanding and fair-minded. And in another essay the criticism of Bergson's doctrine as non-creative because purposeless, has much in its favour. The relating of the concepts of Māyā and Līlā, by Professor Nikam, is of great value. In Aurobindo's teaching Materialism is definitely condemned because it is only a 'one-sided pre-occupation with one aspect of total reality'. Much emphasis is laid upon the closeness of Aurobindo to the teaching of the Gītā, and this will meet with wide acceptance in India. Three chapters are devoted to a study of Aurobindo's great epic, *Savitri* and his 'Last Poems', and the comparison with Milton and other English poets is illuminating.

We come exceedingly close to an appreciation of Aurobindo in the last chapter, which takes the form of a brief life-sketch. Aurobindo belonged to a cultured family. His father, a medical man, was trained both in India and Britain, and, having honoured Aberdeen University—and himself—by obtaining its M.D. degree, he decided to give his son also a prolonged education in England, where the latter's record both at a leading school and at Cambridge was brilliant. He did not however accept the high place which he had won in the I.C.S., as he could not reconcile himself to the idea that his own country of India was not yet free. After many struggles and vicissitudes he spent the concluding years of his life in the French environment of Pondicherry, where he gathered a large and loyal following, established a world-wide reputation, and his work as a whole justified the remark of his biographer that he left 'a distinct place for himself in Indian politics and the world of philosophy and religion'.

The London Divinity Series comprises textbooks primarily written for candidates preparing for G.C.E. examinations in Divinity. Two volumes which have come to hand are *Israel to the Time of Solomon*, by Mr. A. W. Heathcote, M.A., M.Sc., M.Th., Ph.D., and *The Acts of the Apostles and the Letters of St. Paul*, by the Rev. E. Ridley Lewis, B.D., M.Th. (James Clarke; 6s. net each). The aim is to set before the student clearly and concisely the latest results of Biblical study. First class as they are for examination preparation, these books should reach the wider public of all who are interested in serious Bible study. They are well written, pleasing in format, and from the competent hands of practising teachers of religious education.

The Church of England has no official hymn-book, but during the last hundred years 'Hymns Ancient and Modern' has come near in practice

to winning such a status. How that came to be so forms a complex but interesting story, and it is told with his usual charm by Dr. W. K. Lowther Clarke in *A Hundred Years of Hymns Ancient and Modern*, obtainable, price 2s. 6d. net paper and 3s. 6d. net cloth, from Messrs. William Clowes and Sons, Little New Street, London, E.C.4.

Methodism Mocked, by Mr. Albert M. Lyles (Epworth Press; 25s. net), is a detailed and often amusing study of how eighteenth century satirists attacked the personalities and doctrines of the Evangelical Revival. From 1732 there were rarely wanting authors anxious to describe what one of them called 'the strange and horrible things belonging to the history of this strange sect'. A Methodist, for example, was supposed to have 'staved a barrel of beer in his cellar, because he detected it working on the Sabbath day'. George Whitefield was nicknamed Dr. Squintum, and the Bishop of Exeter called his *Journals* 'a perfect Jakes of uncleanness'. John Wesley was denounced as a squat, ageing, toothless lecher, who was a medical quack, a low and puny tadpole in divinity, his ambition to be made Bishop of Quebec. So much of this satire is so wide of the mark that it is not surprising that Mr. Lyles, who approaches the subject from the standpoint of a teacher of English, should have sought to explain why the attacks were made. He suggests that many of the writers were sincerely persuaded that the Methodists offered an easy but false way to Heaven; that they were reviving the religious fanaticism of the previous century; that they were disguised Jacobites or Roman Catholics; that in the end they would leave—as they did—the Anglican Church. To this catalogue might be added the view of the poet who said quite simply in 1760 that the Methodists were 'Soldiers for Hell's Church Militant'.

Shropshire Saint, by the Rev. George Lawton (Epworth Press; 15s. net), is not a biography of John Fletcher of Madeley, but a brief study of his literary style and theological opinions.

We welcome a paperback reprint of *When Iron Gates Yield*, by Mr. Geoffrey T. Bull (Hodder and Stoughton; 3s. 6d. net). This story of a British missionary whose sphere of work was 'all Central Asia and Tibet in particular', tells also of his captivity and suffering at the hands of Chinese Communists. It is illumined by a dauntless faith.

Two Thousand Tongues To Go, by Ethel E. Wallis and Mary A. Bennett (Hodder and Stoughton; 16s. net), is an account of the Wycliffe Bible Translators throughout the world to-day.

They are to be found in remote places—in pairs, in families, and singly—pressing no denominational claims, but concerned only with the rendering of the Word of God into the tongues of the people they settle among. The Bible Societies know the value of their work, and it is good to have this record of it for the general reader.

Liturgical Vesture : Its Origins and Development, by the Rev. Cyril E. Pocknee (Mowbray ; 15s. net), is a book which contains many points of interest for the general reader, though only the specialist will be able to appreciate the profound scholarship which its author displays. It is an introduction to the origin, development and use of the vestments, including episcopal insignia, associated with the main stream of the Church's liturgical tradition. It is well documented and usefully illustrated by three drawings and twelve plates, mostly of historical interest.

We give a particularly warm welcome to *The Parish Seeks the Way*, by the Rev. Michael Hocking, Vicar of St. Ambrose's, East Bristol (Mowbray ; 10s. 6d. net). The sub-title, 'A Strategy for a Working-Class Parish', indicates the scope of the book. The author tells his aims, his methods, his difficulties and what exactly has happened during his six years in this Bristol parish. He has found that a strategy of central churchmanship, conceived in prayer and carried out in love, offering the best of both the evangelical and the catholic traditions, does win a response from working-class folk. It is a fascinating story and full of encouragement. We commend it to ministers of all denominations.

Few figures in the Early Church made so great an impact upon the scholarship and Church life of their day as Eusebius of Caesarea. He is in some respects an enigmatic figure with a highly equivocal position in the Arian controversy and a theology which is at least half-way to the positions condemned at Nicaea. While much attention has naturally been devoted to Eusebius as a Church historian, there has been a tendency to allow other aspects of his work to fall into neglect and it is surprising that no single comprehensive study has so far been produced by an English scholar. This gap has now been filled to admiration by a parochial clergyman in the North of England, Dr. D. S. Wallace-Hadrill in his book *Eusebius of Caesarea* (Mowbray ; 35s. net). It is a most competent piece of work based upon the best authorities in a variety of languages. It opens with an account of the life of Eusebius, followed by a careful review of some vexed questions on the dating of his works. There is an adequate

discussion of his place in the history of the Text and Canon of the Scriptures and an examination of his methods of exegesis as illustrated by his commentaries. Particularly valuable are sections devoted to a general exposition of his theology and his relationship to Greek philosophy. His ambiguous position in the Arian controversy and his excessive admiration of Constantine the Great are fully discussed. The author has made a notable attempt to be fair to his rather unattractive subject though at times he tends to be somewhat over-generous. The general reader will find here a reliable guide which will put him more fully into the picture than any single book available at present and, if the specialist will find here little that is new, he too will welcome so convenient and clear a presentation of recent work on Eusebius.

The Gospel Miracles, by the Rev. Dr. Ronald S. Wallace (Oliver and Boyd ; 15s. net), is a book that may be commended to any preacher and to many who are not preachers. The author has taken twenty miracle stories from the Synoptic Gospels, and in interpreting them for his own congregation has followed the lines of thought recorded here, partly in sermons preached in their present form and partly in longer homiletic efforts containing the substance of two or more sermons.

Dr. Wallace's interpretations will not all prove acceptable but it can be said that again and again from these old familiar stories he brings forth things new and old for the guidance of the individual and the Church in modern situations. These are fine samples of expository preaching directed to ordinary folk and relevant to contemporary needs.

The Church and the Age of Reason, 1648-1789 (Penguin Books ; 5s. net), by Professor G. R. Cragg, is the first volume to be published of a new Pelican History of the Church, and it may be warmly recommended. Professor Cragg has set out to give an account of what was happening in the Catholic Church—in Eastern Orthodoxy, in Roman Catholicism, and in European and American Protestantism. The book is packed with information, and fixes Church History firmly against the cultural background of the period. One comment should be made. In books of this kind John Wesley is always defined as 'a supreme organizer'. It would be much truer to say that he organized Methodism so badly that after he died English Methodism wasted more than sixty years in constitutional conflict. Wesley's greatest gift was his ability to inspire men and women to serve God at a cost which would have seemed incredible to them before he came their way.

What was the Original Sin?

BY JOHN WREN-LEWIS, B.Sc., A.R.C.S., LONDON

RECENTLY there has been a film showing on general release throughout Great Britain which has brought some of the problems of science and religion before a far wider public than would ever be likely to have known that 1960 was the centenary of the famous Huxley-Wilberforce debate about evolution. The film is called *Inherit the Wind*, and it is based on the notorious 'monkey trial' which took place in a small American town in the 1920's, when a young school teacher was prosecuted for teaching Darwin because it was held to contradict the Bible. The high spot of the film is a scene in which the Defence Counsel, played by Spencer Tracy, interrogates a distinguished fundamentalist lawyer, played by Frederick March, about the reliability of the literal interpretation of the Bible, and in the course of this he asks him 'What is the Biblical evaluation of sex?' The fundamentalist replies 'It is considered Original Sin'.

The film here plays into the hands of a widespread public caricature of Christianity—a caricature which is by no means without foundation in the views actually proclaimed by many churchmen in recent history, but is still, for all that, a caricature. It is a safe guess that ninety-nine per cent. of the people who saw the film assumed the fundamentalist to mean that sex is the basic sin, the root of all other evils, 'man's first disobedience'—and this is the assumption that finds expression in countless jokes about Adam and Eve and the apple. Yet in fact the Bible says nothing of the kind, and what is more many of the great doctors of the Early Church went to some pains to deny this very idea, *even though they themselves regarded sexuality as very sinful, to a degree which we to-day would probably say was neurotic.*

To interpret sex as the basic sin is absurd in itself, as the Spencer Tracy character in *Inherit the Wind* promptly goes on to show, by asking if all the holy men and women of the Bible 'only got themselves begat because of Original Sin': but, in particular, this interpretation vitiates the very purpose which the doctrine of Original Sin is meant to serve in Christian theology. The whole point of this doctrine is to provide a diagnosis of the human situation which explains why bodily desires are so often evil (*i.e.* selfish, aggressive and inordinate—as they plainly often are, even to the most lenient 'modern' view) *when the body is supposed to be part of God's creation, and so in essence holy.*

St. Augustine, from whom the Christian Church has derived most of its ideas about Original Sin, was far from lenient in *his* views of sex, yet even so he was perfectly clear that it could not be called the primary sin without contradicting the fundamental basis of Christian belief. He certainly held that sexual desire was in practice very evil, and he even anticipated Freud to the extent of suggesting that all other bodily appetites were connected with sexuality, but he still insisted that bodily appetites *ought* to be essentially good, so that their actual evil must be due to perversion and distortion—must, in other words, be a symptom of a more fundamental disorientation *that has nothing to do with physical appetite at all.* True, he sometimes used the term Original Sin ambiguously, to refer to the *fact* of distorted appetites ('concupiscence') rather than to the cause of the primary disorientation, and this has probably contributed to the popular misconception: but he was always clear that the Biblical story of 'man's first disobedience' must be meant to diagnose the primary disorientation itself, which could certainly *not* be ascribed to sexual sin, or any other sin of the body.

It is interesting that this insight, which was originally arrived at only on religious grounds, has in our own day received striking confirmation from science, as scientific investigation has advanced into the borderland between biology and psychology. As the Scottish psychoanalyst Dr. R. E. Fairbairn has pointed out, the animal world in general knows nothing of unruly, egoistic or 'inordinate' instincts, so that the attempts of many psychologists to explain human alienation or delinquency in terms of such instincts and their conflicts really put the cart before the horse. The problem is rather to explain *why* drives, which in the animal kingdom are strictly limited to the achievement of certain 'object-relations', in human life *become* unruly and disintegrated, and the answer appears to be that human instincts acquire a frenzied character because they are dominated by anxiety. This bespeaks a basic alienation in human life *which cannot itself be due to any instinctual conflict whatever*, and while Dr. Fairbairn is content to leave the matter there, I believe there are good grounds for taking the further step which religion takes, of ascribing this basic alienation to a basic delinquency that does not itself spring from instincts or anxieties.

I have no space to argue this in detail here:

suffice it to say that although it has proved very fruitful in individual cases for psychologists to trace basic anxiety back to, for example, feeding difficulties in babyhood, this still begs the general question of why feeding difficulty should lead to this catastrophic effect in human beings, when it does not do so in animals (at any rate under natural conditions). Those psychologists who have tried to answer this question have usually sought the answer in some 'unnaturalness' in human society, and this, too, may be a fruitful line of enquiry in practice, but it still begs the question of what sets man at odds with Nature in the first place, and so provides no hope of a general remedy. The religious formulation of the matter, on the other hand, carries the implication that no mere impersonal, 'natural' cause can ever finally account for human alienation: the answer to King Lear's terrible question is that there *cannot*, finally, be any cause in Nature that makes hard hearts. Ultimately, human alienation must be the result of free human choice, and the purpose of religious myths concerning 'man's first disobedience' is to identify the nature of this crucial human misdemeanour, which in ordinary experience is hidden amidst the complications of the misdemeanours that are only *results* of alienation.

The term 'first disobedience' is not here meant to refer to priority in history, for to ascribe mankind's *continuing* alienation to any single event at the beginning of history would be to abandon real religious faith altogether, as I argued in my last article in THE EXPOSITORY TIMES.¹ The crucial misdemeanour must be something we all go on committing again and again throughout our lives, and while no doubt there could have been a first time in human history when it was 'originally' committed, that is not what the great religious Fall-myths of the world set out to depict. Their purpose in referring to a 'primordial' setting is dramatic rather than historical: they set out to diagnose the true order of priority amongst the complexities of human disintegration by depicting artificially simplified conditions, and they start out from a perfect human situation 'at the beginning' precisely so that they can show all the common human evils arising out of the Original Sin in a setting where there is no entail of alienation already in existence. And although there are very great differences between the world's various religious traditions in this matter, the one thing the Fall-myths all have in common is that they show the evils of bodily appetite, including sexual evils, as consequent upon the primary sin, not as constitutive of it.

¹ lxiii. 4 [October, 1960]: 'When Did the Fall Occur?'

The great Eastern myths speak of man's enslavement to desire as a *result* of his freely-chosen fall into illusion (*maya*): the story of Pandora ascribes evil appetites, and even disease, to the basic error of opening the fatal box: and the story of Adam and Eve, most subtle of all, shows the couple suffering the loss of Eden and *then* finding their way back barred by 'a flaming sword that turned every way'—as perfect a symbol of raging, disintegrated libidinous instinct as any psychoanalyst could desire.

What, then, *is* the primary sin? In diagnosing this I believe the Adam and Eve story is both clearer and more accurate than any other Fall-myth, and the first thing to notice about it is that *it is the story of a relationship*. The tendency to see it as having something to do with sex has prevented many generations of Christian thinkers from really taking seriously the fact that the story involves *two* people: the Original Sin is indeed often referred to simply as the 'sin of Adam', as if Eve played no part in the story beyond that of a symbol of sexual temptation. This sort of interpretation, like purely historical interpretations of the story, usually denotes that genuine religious faith has been insidiously ousted by superstition, in the way I have been describing in my earlier articles. God on this reckoning is reduced to a mere concept, a hypothetical Master-Designer 'outside' the world, who is *imagined* as fabricating Adam and then laying down rules for him to obey—rules which must, to any reasonably independent mind, seem decidedly arbitrary and even petty. Real religious faith is something altogether different from this: it springs from the actual *experience* of Creative Power that takes place when people 'become themselves' in and through genuine personal relationships—the Power that 'dwells in our togetherness', to quote one ancient Jewish writer, whose glory is perhaps most clearly seen, to quote another, 'between husband and wife in marriage'. And this is the starting-point of the Adam and Eve story: God creates Man 'male and female' to image His own reality as Love, and then walks with Adam and Eve in the garden of their relationship.

Seen in this light, the notion of obedience to God does not mean subservience to arbitrary rules, but *openness to Love*—and the implication of the story is that irrational appetites and anxiety, which in ordinary experience often appear to be instrumental in breaking up personal relationships and cutting off our contact with love, are in the ultimate analysis themselves produced by disobedience to Love. This, in fact, is *how* basic anxiety arises and *how* instincts become distorted—through loss of contact with the creative Power that 'dwells in our togetherness':

for the truth about human nature, on the religious view, is that impulses and desires are never just instincts or drives like those of the animal world, but are *responses to the creative call of Love from beyond the individual altogether*. This is something which many trends in modern psychology are beginning to make us recognize to-day, in spite of the fact that most psychologists tend to start out with strong prejudices in favour of biological models of human personality and against anything smacking remotely of religion: for example, it has been found that even apparently basic physical desires like hunger are never, in human beings, *just* demands for organic satisfaction—they have well-nigh indelible 'social' overtones, as shown in the fact that the most elementary biological functions have been invested with ritual significance right from the dawn of history. It is this 'socialization' of human motives—not as a secondary effect, acquired by discipline, but as a primary fact about human nature at its most fundamental levels—which provides the possibility both of man's glory and of his degradation: his motives can be both infinitely higher (more subtle, more personal, more 'objective') and infinitely worse (more irrational, more outrageous, more selfish) than anything found in the animal world, precisely *because* they are of their very essence expressions of response to the infinite God who moves 'between man and man'.¹ When they are distorted, outrageous and selfish, *it is because the individual tries to live 'from himself' instead of from Love, and thereby shuts his whole personality off from the ground of its fulfilment and its security*.

Now in ordinary experience we all start out with what I have called an entail of alienation from the past, and this, rather than any free decision, is responsible for our trying to live 'from ourselves'. We are, as the Bible has it, 'born in (or into) sin': the atmosphere of alienation from Love conditions us right from birth (perhaps beginning with feeding difficulties). Nevertheless, as I said in my previous article, there are moments in the lives of every one of us when Love's creative action creates something like a new situation, and if God is indeed Almighty these interventions would be quite sufficient to iron out the entail of the past in a few generations without any over-riding of human freedom—*unless that freedom is in fact used to bring about a new denial of Love which has nothing to do with the entail of the past*. This is the real Original or Originating Sin which the

¹ This is probably what the creation-story in the Bible is expressing when it makes the life of man something quite different from that of animals—they are just said to be 'made' as they are, but man's life is breathed into him directly by God.

Fall-myths set out to identify by depicting an artificial situation in which there is no alienation at all, and the Adam and Eve story is clearer than the others because it does actually depict an unbroken personal relationship directly, whereas most other Fall-myths depict unbroken contact with God more symbolically.

Like the story of Pandora, the Adam and Eve story identifies the Original Sin as a sort of curiosity, but it makes clear, as the Pandora story does not, that there is no intention of condemning scientific curiosity. It is superstition, not genuine Biblical religion, which disapproves of scientific curiosity: in the story of the Book of Genesis, God actually encourages Adam to find his own names for all creatures, and tells him that he should possess the earth and subdue it. The curiosity that causes the trouble is of a very special kind, and the Adam and Eve story identifies it as the desire to usurp God's own position *by knowing good and evil*. In other words, the Original Sin is a *misuse of the power of moral judgment*, and if in fact we look at our own experience in the light of this insight it is possible to see that the one thing which could break a personal relationship if there were no entail of anxiety or distorted desires would be a *perverse wish to make a moral issue out of something that need never be one*.

In ordinary experience, of course, we never actually encounter the Garden of Eden situation; there always are some aspects of the character of the other person which would seem to justify moral disapproval. If we are honest, however, we must admit that this is often no more than an excuse—we could certainly overlook or forgive the defects if we chose, and very often it would be very easy to do so; indeed, often they have nothing to do with the case, any more than the lamb's ancestors' misdemeanours had with the wolf's actions in Aesop's fable. We choose to 'make a moral issue out of it' because we enjoy exercising for ourselves the power to demand moral obedience which really can only be exercised by Love—and although it seems a very small thing, it is fatal. As soon as we cut ourselves off in this way we become anxious, and openness appears frightening: we seek to cover up with defences (that, not sexual shame, is the real significance of the fig-leaf incident, as Jewish commentators on the story have shown) and the damage is done: we are back in the prison of the fallen world, and our own desires now seem to be barriers to finding love again, *even though Love is Himself the origin of these desires*.

Christians ought not, then, to be horrified, or even surprised, when psychoanalysts say that there is something very suspicious about our ordinary ideas of morality and moral discipline.

The Bible says the very same thing,¹ and if Christianity had not so often been perverted into the sort of superstition which seeks to give supernatural backing to social rules we should see at once that the whole of the New Testament is on the side of psychoanalysts. When Jesus was addressed as 'Good Master' He replied (with a violence which must seem out of proportion unless this harmless politeness had touched a much deeper chord), 'Why callest thou me good? There is none good, save God'. Again, one of His most emphatic Commandments was 'Judge not', and later on the greatest mind of the Early Church, St. Paul, said 'The strength of sin is the law'. In the world as we ordinarily know it moral discipline is certainly necessary if there is to be any hope of the good life at all, for the simple reason that alienation *does* make our appetites aggressive and unruly—but this is just the very nature of the trap the devil has us in (the devil being a symbol for the ultimate evil, who is known in the Bible primarily as 'Accuser'). The effect of the Original Sin of choosing to know good and evil is, precisely, to create a world in which we cannot help knowing good and evil, and must struggle as best we can to prevent the evil from ruling out all possibility of life or love. Yet—and this is the vital point—to accept the struggle as ultimate, and to hold that ordinary moral good is the will of God, as superstitious religion does, is to capitulate to the devil, and Christians ought to be very grateful to psychoanalysis for forcing us all, through its discovery of repression, to face

¹ The late Charles Williams' definition of Original Sin as 'choosing to know evil in a world where, apart from this choice, there is only good to know' (see *He Came Down from Heaven and The Forgiveness of Sins*) seems to me a valid insight which does not penetrate quite far enough. It remains too formal and philosophical, and fails to bring out the concrete reality of the decision in actual practical living.

up to this fact. Freud has now shown the whole world what Blake, like Augustine and Paul before him, saw so clearly, that the moral struggle in itself is futile, and worst of all when given religious sanction :

If moral virtue was Christianity
Christ's pretensions were all vanity.

For purely practical purposes the moral struggle must be continued, but it must only be regarded, as St. Paul saw, as a matter of expediency, of creating temporary areas of stability within which, if there is to be any hope at all, something much more radical must be done to *reverse* the process of Original Sin. And, since the Original Sin is the insistence upon knowing good and evil where there is no need to do so, its reversal must involve the willingness to re-enter Love irrespective of actual good and evil—willingness, one might say, to pass through the flaming sword and accept even the products of distorted appetites without demur. If there is to be any Good News in this world, it can *only* be good news of forgiveness :

Mutual Forgiveness of each vice,
Such are the Gates of Paradise.

Forgiveness is primarily an act of Love Himself, but it cannot happen unless it finds expression in concrete acts of forgiveness between people. (Jesus instructed us to pray for forgiveness 'as we forgive them that trespass against us'.) In so far as it does find such expression, however, and contact with Love is re-established in spite of anxieties and distorted impulses, then anxiety will be calmed and distorted impulses re-integrated into expressions of Love. Here, again, is a truth of Christianity which modern psychoanalysis has rediscovered within its own rather special sphere : love can cover a multitude of sins. It is in this direction, as I shall try to show in the final article of this series, that we should look if we are to understand the true meaning of Christian perfection.

Contributions and Comments

Our Lord's Aramaic—A Speculation

AT Mk 5⁴¹ the editors mostly prefer the reading *ταλιθα κουμ*. This reading is adopted by Westcott and Hort, V. Taylor, and, most recently, by Kilpatrick. It has the weight of MS. evidence on its side (though D and Θ are against it), but as is well known the difficulty lies in its grammar. It uses the masculine form of the Aramaic imperative *kum*, where we should expect the feminine *kumi*. On general principles of textual criticism, of course, this would count in its favour—it is the more difficult reading and its alteration to the grammatical *kumi* is easily explicable.

Dalman, however, with all the weight of his Aramaic scholarship, demurs. At least his remarks would forbid us to think of the reading *talitha kum* as the *ipsissima verba* of a speaker of Galilean Aramaic, even if it were accepted as the true text of Mark's Gospel. He says :

'The reading *κουμ* presupposes in Syriac the usual falling off of the unaccented vowel of a feminine ending. According to Schulthess, it could be shown that this shortening of words had already taken place in the first century. But the Galilean imperative form with the feminine ending *-in* is a proof against this theory' (*Jesus-Jeshua*, II).

The writer should say at once that he is entirely ignorant of Aramaic apart from the few phrases that may be gleaned from the New Testament and the commentaries. He is however acquainted with the current use of Hindi in and around Calcutta, and the parallels to be found here both in situation and usage are so striking that it may be profitable at least to bring them forward for consideration.

Hindi shares with Hebrew and Aramaic the feature of gender inflections in its verb forms. The parallel is not quite exact in that the imperative of the Hindi verb does not show gender, but most of the indicative forms do, and good Hindi speakers and writers observe their agreements carefully.

However, a regular feature of the Hindi spoken by coolies, mill labourers, artisans and others is the indiscriminate use of masculine forms where grammar would require the feminine. If I ask my cook the state of the market, he will invariably say, '*Yahan acchha machhli nahin milta*' ('You cannot get good fish here'). The noun *machhli* is feminine, but both the adjective and the verb which should here agree with it are masculine. He should have said, '*Yahan acchhi machhli nahin milti*'.

This is a widespread feature of 'working-class' speech, but there is no doubt that an important factor leading to this deviation in Bengali is the influence of the Bengali language. In Bengali there are no grammatical genders. Moreover, a large proportion of the population is bilingual. It is not surprising therefore that the non-inflected Bengali tends to beget a non-inflected form of Hindi. One may also add that frequently even the well-educated man, whose mother tongue is Bengali and who speaks excellent English, will use the incorrect non-inflected forms of Hindi, as he tends to reserve this language for official dealings with servants.

The parallel with first-century Palestine is obvious. In the opening pages of his book *Jesus-Jeshua* Dalman shows how pervasive the influence of the Greek language must have been, especially in Galilee, with the Decapolis only just across the Lake and Greek-speaking traders constantly passing through Nazareth and other towns. Much of the population must have been bilingual, and we should expect the same factors to operate here as in Bengal. *A priori* it would seem possible, if not probable, that the Greek verb forms which show no gender-inflection might produce a similar condition in the Aramaic verb, of which *talitha kum* would be an example.

In reply to Dalman's demurrer, a further point may be made. The use of masculine forms indifferently with masculine and feminine nouns is nowhere accepted in literary Hindi. It is a mark of colloquial and 'working-class' speech. Two thousand years hence therefore the archaeologist would find no evidence of the existence of these

improper forms except for some sophisticated magazines and novels in which the popular speech is deliberately imitated for character effect, and, I suppose, wall *graffiti* scrawled by the uncultured. One may doubt whether our sources for first-century Palestinian Aramaic include the former, and if we have the latter it appears that their evidence is insufficient to rule out disagreement among the experts. We may therefore doubt whether Dalman has said the last word about the possibility that the words *talitha kum* might have been spoken by a first-century Galilean. Indeed, the true reading at Mk 5⁴¹ may itself be taken as evidence on this point.

If any argument at all lies from the parallel here adduced, two alternative conclusions present themselves.

1. While it is generally agreed that Mark's Greek shows Semitic influence, and it is far from being the Greek of a classical stylist, the writer of the Second Gospel was nevertheless sufficiently educated to write, and (*pace* a small minority of scholars) to write in the Greek language. As a native of Jerusalem, however, he would quite probably be bilingual. We might then argue that in the Aramaic phrase before us we see the influence of Mark's Greek upon Aramaic. It would be equivalent to the educated Bengali's use of Hindi. It would not, however, inform us about the actual usage of Jesus.¹

2. On the other hand, it is often claimed that in the quotations of untranslated Aramaic Mark brings us closest to the *ipsissima verba* of the Lord. These phrases maintained their place in the tradition because they were characteristic of Jesus (*abba*) or vividly remembered in connexion with some particular incident. The speculation I wish to advance, therefore, is that our Lord did indeed say *talitha kum*, and that in so doing He was merely using the everyday rough speech of the 'working man'—the type of simple (and strictly ungrammatical) expression which I hear continually on the lips of my Hindi-speaking Christian congregations.

We can hardly deny the accepted conclusion of modern scholarship that the biographical details of our Lord's appearance and personal habits are vanished beyond recall, and were in any case of no interest to our Evangelists. Nevertheless, our curiosity remains. May we then see in this Aramaic phrase a faint and not unwelcome hint that our Lord spoke, as we should expect a carpenter to speak, in the common speech of the common man?

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¹ This would fit with the hypothesis that foreign words are introduced merely as part of the miracle story technique. But that hypothesis is not proven. See V. Taylor, *ad. loc.*

Recent Foreign Theology

The Transfiguration. From Switzerland comes a full and careful study of the Transfiguration of Jesus.¹ The author, H. Baltensweiler, begins by reviewing modern works on the subject and then turns to examine the account of the Transfiguration, beginning, strangely, with the apocryphal accounts and coming then to the extra-evangelical references in the New Testament, and only lastly to the Synoptic accounts to which the rest of the work is devoted. Every aspect of the question and every theory on it that has been propounded are carefully examined, and the final section of the book discusses the theological significance of the story. Perhaps the most difficult question is that of the historical foundation of the story. Dr. Baltensweiler observes that some writers have discussed the various motifs that can be found in the story and their Old Testament background either without considering how far the story is based on fact or with the complete rejection of any basis in history. He himself finds various Old Testament motifs woven into the story, but is unconvinced that the whole story is a fabrication built up on such motifs, if only because some important elements of the story cannot be so explained. He therefore concludes that it rests on an actual experience of our Lord and the three disciples, and contains a historical kernel.

World Peace in the Light of the Bible. No age has yearned more eagerly for secure and enduring world peace than ours or known greater perplexity as to the manner of its attainment. In Switzerland, which maintained an oasis of peace in two World Wars, this is no less pressing a problem, and its scholars recently met to discuss Christ and Peace. Professor J. J. Stamm and Dr. H. Bietenhard dealt with World Peace in the Old Testament and in the New Testament respectively, and their contributions have been published in a little volume.² Dr. Stamm first examines the concept of the world in the Old Testament and the meaning of the word *shālôm*, and then treats of the thought of peace in the past, in the present, and in the future in Old Testament thought. Of these the last occupies by far the

most space, as is but natural in view of its place in the Old Testament. Dr. Stamm reviews many of the familiar passages of the Bible, and especially the messianic passages, where peace is seen to be God's gift to a world in which His will is done. Dr. Bietenhard takes up the story and examines the thought of peace in Judaism in the time of Christ, the New Testament concept of peace, and that of the Fourth Gospel, and finally the idea of the Kingdom of Christ and of the war that heralds the end. In neither Testament is peace thought of as man's achievement, and it is well to be reminded of the only way in which it can be found. To use Mencius's figure, the world is still climbing trees to catch fish.

Collected Essays of Dr. Baumgartner. To celebrate the seventieth birthday of its distinguished Professor, Walter Baumgartner, the Basel Theological Faculty has published a collection of sixteen of his essays,³ of which one, on the Bible and Folklore, is here published for the first time, while the others have appeared in a variety of journals, some of which are not readily accessible in this country. The longest and perhaps the most important is on the Aramaic of the Book of Daniel, which first brought the present writer into touch with Professor Baumgartner and led to a warm friendship which still continues, while another is on our present-day knowledge of the Hebrew language and its history. Yet another is devoted to the question of the age and origin of the Mandaeans. Several will be found to be of wide general interest to the Biblical scholar. The opening paper is on the nineteenth century interpretation of Israelite prophecy, another is on the problem of the Angel of Yahweh, and yet another on ancient Oriental belief in the Resurrection. There is a long essay on Herodotus' description of Babylon and Assyria, another very interesting one on survivals of Adonis Gardens in the central Mediterranean area, and yet another on the links between Israelite and Greek sagas. There is a study of the history of the legend of Susanna, and another on the dividing sword of Odes of Solomon 28⁴. There are two biographical articles, on Hermann Gunkel and T. E. Lawrence. To summarize these essays is impossible here, and it must suffice to indicate the varied interest of the

¹ *Die Verklärung Jesu. Abhandlungen zur Theologie des Alten und Neuen Testaments*, #33 [1959]. Zwingli Verlag, Zürich; Swiss Fr. 18.00.

² *Der Weltfriede im Lichte der Bibel* [1959]. Zwingli Verlag, Zürich; Swiss Fr. 5.80.

³ *Zum Alten Testament und seiner Umwelt* [1959]. Brill, Leiden.

volume. Professor Baumgartner is one of the most learned of living Old Testament scholars, and every subject that he touches he illuminates. Appended to each essay are some additional, hitherto unpublished notes, with references to more recent literature, and there is a bibliography of Professor Baumgartner's publications. A brief index of passages of Scripture dealt with in the essays closes the volume, but it is a great pity that the collection of essays has not been fully indexed.

A Proposal for Catholic-Protestant Solidarity.

Any work by Professor Oscar Cullmann¹ is sure of careful attention. This is true not alone of his contributions to New Testament scholarship but also of his efforts to bring about better understanding between the various branches of the Christian Church. He is deeply concerned about the divisions of Christendom, as many others are in this ecumenical age, but particularly about the division between Roman Catholic and Protestant. While he is sure that this is a scandal, he recognizes that neither side can yield without conceding something that is vital in its view. To the Catholic submission to the Pope is vital to his whole conception of the Church; to the Protestant such submission would be a betrayal of his faith. Nevertheless, great strides have been made, and Catholics can speak of Protestants as 'separated brethren' instead of as 'heretics'. On the level of scholarship, mutual recognition and collaboration between Protestant and Catholic has gone far. Cullmann is concerned that something should be done without delay to proclaim the solidarity of Catholic and Protestant, even though it is impossible as yet, and may long continue to be impossible, to bring Catholic and Protestant together in ecumenical fellowship in such a way as to proclaim the unity of the Church. He therefore makes the bold proposal that annually during the week of universal prayer Protestants should take up a collection to be given to Catholic poor and Catholics a collection to be given to Protestant poor. Already this suggestion has borne some remarkable fruits, and he would like to see it widely adopted, not so much by Church governments as by local groups, working with mixed councils who would suggest suitable objects for the use of the money. In a final chapter the author deals with objections which have been, or which might be, raised against his proposal. There is a moving earnestness about the plea of this great scholar for some practical step forward to be taken without waiting to see the ultimate

goal of unity before this first step of solidarity be taken.

New Testament Textual Criticism. Three articles by J. Duplacy, which first appeared in *Recherches de Science Religieuse*, on the textual criticism of the New Testament have been republished in book form.² This will be found to be of the highest value to scholars and students by reason of its assembly of a vast amount of material and its survey of the relevant literature which has appeared since 1940. Professor B. M. Metzger issued a work covering the years 1914-1939, and this work is intended as a supplement to his, and is warmly commended by Professor Metzger. The material is well organized, and deals with the sources, problems and methods of textual criticism, and with the history of the Greek text and the versions. An enormous amount of work has gone into its preparation, and whoever would be abreast of work in this very specialized but very important field will be well advised to secure a copy; but as the edition is limited it may not long be available to other scholars.

The Palace of Mari. Professor A. Parrot, the brilliantly successful excavator of the ancient Mari, recently published two volumes on the palace which he excavated there. He has now published a third volume on the palace.³ Like so many archæological volumes, it is superbly produced and lavishly illustrated. It deals with statuary and reliefs, terra cotta casts, figurines, objects in stone, bone and metal, amulets, pottery, and carved work. Not a few of the objects are of interest because of their reflection of the religious interests of the people of Mari. On some of them there are brief inscriptions, and these are transliterated by G. Dossin. The vast collection of texts from Mari, many of them texts of major importance to the student of the second millennium B.C. is being steadily published in the series '*Archives Royales de Mari*'. Those given here are short texts on cylinder seals. The high state of the culture of Mari, which flourished in the period of the patriarchs, is well illustrated in the present volume. There is little here of direct bearing on the Old Testament, though it is well known that the excavations of Mari have yielded much of the first importance for the study of the historical background of the patriarchal age.

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Manchester

¹ *Catholiques et Protestants : Un projet de solidarité chrétienne* [1958]. Delachaux et Niestlé, Neuchâtel and Paris; Swiss Fr. 2.75.

² *Où en est la Critique textuelle du Nouveau Testament ?* [1959]. Gabalda, Paris; Fr. 7.30.

³ *Mission archéologique de Mari : II. Le Palais*, part 3 [1959]. Geuthner, Paris; Fr. 63.00.

In the Study

Virginibus Puerisque

The End

BY THE REVEREND JOHN R. GRAY, V.R.D.,
B.D., TH.M., GLASGOW

'Of his kingdom there shall be no end.'—Lk 1³³.

WHAT kind of stories do you like, boys and girls—Westerners—Stories like Wells Fargo or Wyatt Earp or the Lone Ranger, or fairy stories about Cinderella or Tinker Bell, or sea stories like *Masterman Ready* or *Captains Courageous*, or stories about people like *Little Women* or *Heidi* or those about birds and animals? Perhaps you like them all—except the cruel, silly ones of course. There is no use reading books which make you unhappy or afraid. But every book, no matter how good it is, has two words in it which make boys and girls at least a little miserable, especially at bed-time. You know what those two words are. They are always on the last page. Yes! They are 'The End'.

Long ago the Lord Jesus was cruelly killed, and His friends were sad, because they all thought that it was 'The End.' Why we are so glad on Easter Sunday is because we know now that it was not the end. It was not much more than the beginning of a wonderful, continued story which shall never end—the story of God's love and power. Everything else comes to an end. It is this which causes most of the sadness in the world. Every story however beautiful, every life however long has its end; every empire, every kingdom shall pass away except that of Christ. But He has faced death and conquered it and so—of His Kingdom there shall be no end.

THE FEAST OF ST. MARK

Just a Flash in the Pan

BY THE REVEREND MAURICE DEAN, B.A.,
LONDON

'Bring Mark with thee: for he is profitable to me for the ministry.'—2 Ti 4¹¹.

Someone brought an old blunderbuss in for me to see the other day, and showed me how it worked. First the marksman tipped in some gunpowder from his powder flask, then a small wad of wool, then he rammed these down the barrel with his ramrod. Next he pushed in a ball of lead which

was his bullet. Then he put a little gunpowder on to a small pan at the back end of the barrel. There was a small hole going into the barrel just level with this little pan. Then the pistol was ready for firing, for when he pulled the trigger a small flint would cause a spark just above the pan. This would ignite the powder in the pan, the flame would go through the little hole into the bigger charge of gunpowder behind the bullet, and away it would go. But sometimes there would merely be a flash in the pan and nothing more. The spark had failed to ignite the bigger charge of gunpowder. And that, said my friend, is the origin of the saying 'a flash in the pan'.

We often say the very same thing about someone who takes up a job enthusiastically and then does nothing more about it. It was only a flash in the pan. I think St. Paul must have thought that about St. Mark, at the beginning of his career. It was in John Mark's house, in the Upper Room, that the disciples used to meet. Mark was only a lad then. How his adventurous nature must have thrilled to hear Peter and Paul and Barnabas plan their missionary journeys. At any rate he evidently persuaded his mother to let him go with Paul and Barnabas on one of the first great missionary journeys into the outer Roman Empire. We can imagine the wonderful letters he sent from foreign parts, just as young men on National Service do to-day. They got to Cyprus first, where they had a wonderful time and were entertained by the Roman Governor. Then the letters ceased and there was a period of uncertainty. Then young Mark turned up, alone, at home. We know what had happened. He had enjoyed things while the going was good, but when Paul led the little party into Asia and its members received blows instead of feasts, hostility instead of hospitality, Mark gave up. Just a flash in the pan.

A few years pass and another venture is planned. Barnabas wants to give Mark another chance. The Christian gospel is the gospel of the second chance, and the third, but Paul won't agree, and Paul and Barnabas even separate over the matter. But young Mark is game. If it is in the mission field that he's shown the white feather it is in the mission field that he'll win his spurs, and we find him ten years later fully reconciled to St. Paul. Something had happened to ignite the real power in Mark's life. St. Paul now speaks of him as 'my fellow worker'. He instructs Timothy 'bring Mark with thee: for he is profitable to me for the ministry'. St. Mark eventually went on to

Egypt where the Coptic Church claims him as its first bishop. We can appreciate his growth in mind and spirit when we recall that St. Mark is represented in early Christian heraldry by a lion. Who knows what lions we may not become if we try again after that first flash in the pan? Of course St. Mark's early jobs were homely, unspectacular ones. He probably packed the tents and made simple food and travelling arrangements and jotted down notes of the apostles' sermons. He was just 'useful for the ministering', but what Church has ever made progress in a heathen world without armies of such people, people who are prepared to follow up the great leaders and consolidate the ground that has been won? It is not the temporary enthusiasts but the people of solid perseverance who win the world for Christ. Of course there must be a flash in the pan for a blunderbuss to fire, and there must be a flash in the pan for us to be set on fire. We must not despise the flash. We must make sure that in our case that is not all that there is.

The Christian Year

PALM SUNDAY

From 'Hosanna' to 'Crucify'

BY THE REVEREND EDWARD ROGERS, M.A.,
B.D., LONDON

'And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.'—Mk 11⁹⁻¹⁰.

The triumphant entry of Jesus into Jerusalem was deliberately designed as a public proclamation. He was claiming to be the promised Messiah. Knowing that His time was at hand, and that the fulfilment of the tremendous redemptive acts of God was upon Him, He rode in royal state to the Holy City. He came in modest humility, riding on an ass, but by that same token He came as Saviour and King (see Zech 9⁹).

This was the triumph that led direct to Calvary. One feature of the incident always used to puzzle me. What happened to the crowd during the days that followed? If there was all this enthusiastic welcome, this joyous recognition that here in truth was the promised Son of David, why were His adversaries able with so little difficulty to encompass His death? The hesitation before Calvary was caused by the legal scrupulosity of Pontius Pilate. It would seem that, humanly speaking, the ultimately deciding factor was the anger of the crowd. Were those who jeered outside

the Praesidium those who cheered on Palm Sunday? And if it was a city crowd who jeered, where had the others gone?

It is surely too easy a solution to suggest that both the cheers and the jeers were meaningless noises. In the troubled lands of the Middle East hard experience has taught many that cheering for what looks to be the winning side, and a readiness to switch the cheers rapidly, is a good way to guarantee survival. There were many shopkeepers in Jordan two years ago who ostentatiously displayed patriotic pictures of the young King Hussein—but who also had portraits of President Nasser tucked safely away in case they were needed. But that is no explanation. There was no obligation to cheer Him in the first place.

It is possible that in both instances a firm and determined group led a demonstration, and that this was taken up by others carried away by the contagion of enthusiasm. Once the occasion of the enthusiasm was in the past, the colder light of reason chilled the ardour.

None of this will do. We must recognise that the fame of Jesus as teacher, healer, and miracle worker had gone through the land. It was a subject land. A proud people longed for independence. Their traditions and their religion kept their eyes firmly fixed on the hope of independence. Perpetually they were being reminded of the hoped for coming of a Saviour, who would be of the House of David. I believe that the reaction of the crowd was spontaneous and sincere. They recognised, or thought they did, that when Jesus called for the unbroken ass and seated Himself upon it to journey to Jerusalem, He was raising the standard of rebellion—and that He was a leader with strange and mysterious powers.

Their optimistic faith began to waver as the counter-offensive proceeded. Jesus more than held His own in discussion and debate with the scribes and Pharisees in Jerusalem, but He seemed to be doing no more than to discuss or debate. Except for a strangely violent assault on the outer courts of the Temple, nothing very much seemed to be happening. We can be quite sure that other discussions and debates were going on in the streets and alleys of the city. The claims of the young Man from Nazareth were dismissed with casual contempt by some. By others they were denounced with an angry sincerity. The momentum of the entry in triumph was slackening. It looked as though He was not, after all, going to give them what they wanted. So they resigned themselves to yet another disappointment, to yet another false herald of liberty.

Theirs was a quick springing optimism which faded as quickly as it arose. They were doomed to be disappointed, because they were expecting the

wrong thing. They were like those in our own day who loudly cheer the Church as a bulwark against the menace of Communism, and modulate their cheers considerably when they find the bulwark against Communism denouncing with equal fervour the sins of the Western way of life.

And yet I think that even this does not go quite deeply enough. The real reason is that those who cried 'Blessed is he that cometh in the name of the Lord' were spectators. Jesus was of deliberate intent taking the hard but glorious road of love. He was prepared to give Himself to the uttermost that by His love He might draw others into its sacrificial fellowship. He was not playing at rebellion, not even playing as the politicians play. He was warring against hatred and pride and envy; not in the abstract but as the facts of sin that held all men in bondage. And the spectators did not particularly want to be involved in that hard struggle. They wanted a redeemer whom they could cheer, but who would do all the redeeming for them.

Is it not still too often so? How much of our own comfortable worship is kept at a safe distance from the ugly realities of sin? How often does the Christian religion, supposed to be founded on Him who came to give us life more abundantly, degenerate into an arid and abstract faith? How popular is the soft-centred teaching about happiness and security that turns away from the 'fellowship of His suffering'.

We may be standing with the crowd, applauding as Jesus goes toward His Passion. That is no place for the Christian. It took only a few days to turn 'Hosanna' into 'Crucify'. Our place is with those who were afraid, yet followed. The road may lead us to the Cross. But it does not end there. It goes on, rising to life eternal.

EASTER DAY

The Lord Is Risen

BY THE REVEREND H. A. HAMILTON, B.A.,
BRIGHTON

'The Lord is risen indeed.'—Lk 24³⁴.

That is unmistakably a shout of victory; it can be said in no other voice; it rings with confidence. If there is another note in the chord it is one of joyful incredulity. Perhaps men's ears can never hear it again as human ears heard it on the first Easter morning.

For two days they had heard nothing but sounds of despair. There was more than grief—indeed many things are worse than grief. It wasn't the

death of Jesus which seemed terrible, it was His defeat—humiliating, crushing, final. He could not save Himself. 'They' were right, the men who had mocked Him, they were right after all. This was the deadly thing: 'they' had won, the men who hated the love they had seen in His eyes, who feared the freedom they had seen in His deeds; the cunning men ruled by expediency—the politicians, the priests. 'They' had won, the men who had force behind them, who had the power to lash and insult His young body and reduce it to a lifeless corpse. 'They' had won—the mob, blind, ignorant, easily fooled. There was only one way to describe the scene as they saw it those two days—'There was a darkness over all the earth'. This was the terror: the dark. To them the world was really ruled by the powers of darkness, by violence and cunning. This was the pain: 'they' could put out the light.

For two days their ears had been haunted by the noises of defeat, the hammering of the nails, the jeers of soldiers, the cries of the crowd. Would they ever escape the echoing sound? It was from such noises and such darkness that they walked into this first Easter morning. Now can you hear and understand their shout of victory? Afterward, when they had become aware of His invincible Life and the continuing energy of His love, 'risen' was the word they used—risen as the sun rises to banish the darkness. Their language was bright with the experience of light: 'Just at daybreak', 'By the shore at dawn', 'At dawn in the garden'. Surely the words have a more than temporal association. As one summed it up later, 'The light had shined in darkness and the darkness could not overwhelm it'. Henceforward for them no darkness could be too dark and no defeat ever final.

If ever they doubted, they listened again until they could hear that shout of victory, 'He is risen indeed'. How else can we explain the power of men who themselves looked into the faces of cunning men and were not afraid; who confronted the powers of this world and were not subdued; who bore the anger of mob violence and were not intimidated? Whether they journeyed into exile, sat in the stocks in prison, or marched into the arena of the beasts, they sang; they 'endured, as seeing him who is invisible'. This was the source of their victory. It was no mere courage nor defiance; it was the power to shout, 'He is risen'.

Easter is no mere assurance that life is prolonged beyond the grave. Of what comfort would that be if wrong were sovereign? You would wish your beloved a thousand times dead rather than condemn them to endless life on such terms. The quest of spiritism is a barren one; there is no

comfort in it for those who know what abundant life is. You only have comfort if you believe that Jesus was not defeated.

This is certainly the victory that the world must sense this year. Few men are afraid to die; the fear that hangs like a mushroom cloud over the horizon of men's looking is that the powers of darkness have the world in thrall. We need, as men have seldom needed it, the assurance that the darkness cannot overwhelm the light. 'I have come to tell you', said St. Oswald, 'the truth that day follows night and not the night the day.' This we must know again profoundly, as those men knew it who walked into the dawn of the first Easter Day. We have to look into the face of violence in many forms—for all of them, all forms of power over persons, are waxing strong and fearsome, whether abroad in Sharpeville or at home in gang warfare, or in the irresponsible action which wilfully paralyses production. Can the growing sense that violence pays be quenched? What antidote is there to the fear that to-day men have such knowledge of the means of controlling the minds of others that they can make rebellion or resistance impossible? A terrible new word 'menticide' is beginning to come into our vocabulary. Is there any inner citadel at all where the secret of victory can be kept?

The story has come out of Communist China of a Christian scholar-saint, conditioned by ordeals in prison, and then put to the dread water torture, who yet found strength within to pray for his torturers at the moment of torture, and emerge saying 'It is true. He is risen, He is risen indeed.'

What power there is, too, in the pressures of what is called 'economic necessity', which assumes the right to threaten the identity of persons and the true good of the community. Is there still an unquenchable source of spiritual victory to be found by men in the midst of bewildering forces which seem to have them in thrall? We can hear terrible sounds of spiritual defeat echoing down the last ten years, and in the faces of them all we must shout to-day 'The Lord is risen'. This is the shout men wait to hear.

And perhaps not in the world outside only? Perhaps you yourself long to hear the shout of victory and to be able to share in it. Too many even within the company of the Church have the sense of defeat upon them; they know the darkness of desolation, the long night of depression and the shadows of doubt. But maybe it is even worth being in such darkness for two days to walk on the third into a dawn in which you hear, first as a whisper and then as a glowing word of confidence from a growing company of men and women, 'The Lord is risen'. There is now no darkness without a dawn; no defeat which

cannot end in victory. This is the Easter faith: 'Day always follows night and the light is waiting on the other side of all darkness'.

LOW SUNDAY

Life's Responsibility

BY THE REVEREND R. LEONARD SMALL,
O.B.E., D.D., EDINBURGH

'Every man shall bear his own burden.'—Gal 6⁵.

'Bear ye one another's burdens, and so fulfil the law of Christ.'—Gal 6².

'Cast thy burden upon the Lord.'—Ps 55²².

What verb do we most commonly and naturally associate with the noun 'responsibility' set in the title for this sermon just after Easter? We 'face' responsibility, we 'accept' responsibility, but, surely, most often we speak of 'bearing' responsibility, and that is precisely the idea directly employed in the first two of our three texts, and tacitly assumed, by implication, in the third. These three texts show up life's responsibility from three different points of view, all of them distinctive, yet not mutually exclusive, rather complementary to each other; just as the visitor to Edinburgh approaching the centre of the city by road will see the Castle on its rock differently, depending on whether he comes from the south or the east or the west, yet it is always, recognisably and unmistakably the same Castle. Let us see how the various viewpoints offered by these texts add up to a total impression of this theme of life's responsibility.

Responsibility is personal, individual, lonely and inescapable—every man shall bear his own burden. That is a law of life. Look back on the story we have all been re-telling in these past few weeks. From the tangle of events and motives that led up to the Cross there stands out the appalling loneliness of decision which confronted Christ. As He moves with face set like a flint toward Jerusalem He is implementing a decision, taken initially and renewed inwardly every step of the road, a decision taken utterly alone. He is treading only a step or two in front of His followers, yet He is far ahead where they cannot follow. When He prays in an agony in Gethsemane there is this same withdrawnness, this that they cannot share. The poet is right.

The Crown that He wore and the Cross that
He bore.

Were His own . . . the Cross was His own.

Somewhere in life, for every one of us there is a burden of responsibility like that. I am faced with a decision; the advice of my friends is invaluable,

they can help me to see all the issues more clearly. Yet, in the end I must make the decision. Even the grace of God cannot quite take this from me; there is always *my* part in my own salvation; Christ may set about me all the compulsions of His love—it is still for *me* to choose whether I respond or not. In an almost literal sense 'responsibility' is the 'ability to respond', and to bear the burden of possessing that ability is part both of the pain and the dignity of being a man.

If we look back again to the story of the Passion we see in the classic instance of Judas this inescapable sense of personal responsibility. It is easy and common to make excuses for Judas—someone had to betray the Master and in the great drama of redemption he was cast for the part. Judas was only a tool, a pawn in the hand of the enemies of Jesus, or of fate. But Judas did not think so, for he cried: '*I have sinned in that I betrayed the innocent blood*'. Tools do not try to undo what some irresistible hand did with them; pawns do not hang themselves in bitter remorse. In this deep sense every man must bear his own burden.

Sometimes the burden of choice is made heavier because so many others are involved. As President Eisenhower fades from the glare of public life we may well remember gratefully what was surely one of his finest hours. D Day had been postponed once and the Chiefs were met to reconsider the situation. The weather reports were still highly doubtful, the fate of Europe hung on the rising or falling of the wind. Then 'Ike' stepped forward. 'I must make the decision,' he said, 'after all, that is what I am here for. We sail to-morrow morning.' When his predecessor as President was suddenly thrust into Office by the death of Roosevelt, he took with him into his Office a reminder of the position of lonely, personal, final responsibility in which he was now placed. On the President's desk, where only he could see it, and where he could never avoid seeing it, was a card with the brief, blunt message 'THE BUCK STOPS HERE'. Every man must, somewhere, sooner or later, bear his own burden.

But in this same passage, and, indeed, three verses earlier than this text, Paul says, 'Bear ye one another's burdens, and so fulfil the law of Christ'. It is an interesting and significant fact that while the Authorised Version uses the same word 'burden' in both verses Paul actually employs two quite different Greek words. The burden which every man must bear for himself is a word which often means a soldier's pack. Obviously every man must carry such for himself. The burdens we are to bear for each other are heavy loads, so crushing that no man could long go on carrying them without help. There is even a special shade of meaning about the word 'bear'

for it does not mean to take away and carry oneself the load that falls to the lot of someone else—it means rather to give a lift with a load that would crush one, but which two can reasonably manage, like taking one end of a stretcher, or grasping the bottom corners of a heavy sack.

Here, then, is the second aspect of our study of life's responsibility. I am always my brother's keeper. No Christian has ever any right to see his brother bowed down, nigh to breaking-point, by some heavy burden no man could bear alone. Here is a principle of the widest application; it covers all forms of personal compassion and practical service, for the old, the lonely, the hurt in body, mind or spirit, all who are handicapped in the race of life, all who are victims of heredity, environment, accident, or man's inhumanity to man. It is a direct challenge to play our part as Christian citizens, both of our local community, and of a large, bewildered and terrifying world—War on Want, Aid to Refugees, and a host of good causes come into this category. This duty of giving a lift with heavy burdens is not an 'optional subject' in the curriculum of a Christian, it is the very law of Christ.

These two forms which life's responsibility must always take drive us inevitably to the third text, 'Cast thy burden upon the Lord'. No man is ever called upon to bear any of life's responsibilities on his own resources, and it is both wrong and futile to attempt to do so. Here, again, the very words used are suggestive. The burden in this case is the load that falls to our lot. There is a shade of meaning in the word which suggests that this burden presses on the mind and heart, till it becomes a burden of care. What the Psalmist says we must do with this burden is 'cast' it upon God. The word 'cast' means to unload completely, to get the burden off ourselves on to God. This might seem rather shameful, a sign of cowardly acceptance of defeat, or unrealistic, because it would not work, unless and until we complete the verse 'and he shall sustain thee'. Notice the text does not say 'He shall take away the burden' or 'He shall bear it for thee'. To sustain means to uphold, and the promise of this text is that God will put His strength under our strength, add His wisdom, His steadfastness, His patience, His compassion to ours till they become sufficient for the bearing of any responsibility.

Any visitor to the Western Isles off the coast of Scotland must be intrigued by the leisurely progress of the little steamer. Where there is no pier, a small motor-boat, often only a converted ship's lifeboat will come out and tie up alongside the steamer as she lies off shore. The derrick gets busily to work, and load after load of foodstuffs, sacks, building materials, furniture are piled into

the little boat. Finally a young calf, tied in a bag, is lowered on top, and the two or three passengers climb aboard. You would think the little boat must sink or collapse under this mighty load, but the sea just opens its broad arms a little wider to hold her up, and by the miracle of buoyance she chugs blithely to the shore. Even so, as life adds to the responsibility which we must bear, alone or in sharing with others, the load need not defeat us because the buoyance of the power and love of God is about us and beneath us, and we shall be sustained.

SECOND SUNDAY AFTER EASTER

Through Suffering to Triumph

BY THE REVEREND JOHN R. GRAY, V.R.D.,
B.D., Th.M., GLASGOW

'The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord.'—Mt 10²⁴⁻²⁶.

It is a pity that so many of the words the Authorised Version uses are not now in common use. Take 'disciple' for example. It means simply 'learner' or 'pupil'. This text could quite well read 'It is enough for the pupil to be like his teacher and the servant as his master' and it reminds us that Christ is not only the Son of God and our Saviour, but that He is our Teacher and Master. Now that we make so much of Christmas and Easter, we are apt to forget that Christ was not only One who was born, was crucified and rose, but that He came to teach us, and to teach in the best way by showing us. 'Learn of me', He said quite plainly, and He meant it. After He had washed the disciples' feet, He said, 'I have given you an example that ye should do as I have done unto you'. He is the Lord of Glory who shall bring all things under His feet, but He is also our brother, who wore our human flesh and was tempted in all points like as we are. One of the great Christian classics is Thomas à Kempis' *Of the Imitation of Christ*, and the title points to a great truth about the Christian life. We are meant to imitate Christ, continually to ask ourselves what would He do if He were I.

No doubt there will be a great and terrible gap between Christ's life and ours, yet the two must be linked. We must forever be striving to model our lives on His. Some of the little reproductions of the works of Rembrandt or Raphael may have crude colours, and be smudged in the printing, but they are still recognisably the same picture. As

the reproductions are to the master's painting, so should our lives be to the life of Christ. He went about doing good. So should we. He showed a concern for men's bodies. So should we. He went to church even when it did not fully meet His need to worship. So should we. This is our obligation as Christian people. He is our Teacher and we should learn of Him. He is our Master and we should obey. The fact is that, consciously or unconsciously, we all model ourselves on some one. Some older people will remember the 'Alexandra limp,' when all the fashionable ladies affected a disability in imitation of a beloved Queen. But imitation is not always so intentional as that was. A friend's son rang me up the other day. He is in a state of nearly open rebellion against the ways of his father. He thinks he is completely different in every way. As I listened to him on the telephone it might have been his father speaking. Whether we want to or not, whether we are conscious of it or not, we shall imitate some one. The only question is 'Who is it to be?' Read the life of Christ. Estimate the effect of that life on the world—for good. Watch how surely and calmly He lived it to the end. Is that a life worth living? Then make it your model.

'For the pupil is not above his teacher, nor the servant above his lord.'

2. But don't under-estimate the price. Look well at how the life of Christ was regarded by the world and how it ended—no wealth, no honours, no power, no slippered ease. As you follow Christ in service, you can expect to follow Him in suffering too. Part of the discipline of a disciple is learning to suffer. St. Paul once said in awestruck tones 'Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake'. This, to him, was the privilege above all others. To the Philippians he states his lifetime's endeavour thus 'That I may know him (Christ) and the power of his resurrection'—and the greatest privilege of all—the fellowship of his sufferings'.

There is a kind of religion going about just now, calling itself Christian, which seems to suggest that we should go through life with a bland smile and an untroubled spirit. In a world such as this, what right has a Christian to peace of heart or contentment of mind? In a world where people die of hunger every hour, where crimes of violence multiply, where cruel warfare rumbles ceaselessly, like distant thunder, the man who eats well and sleeps soundly has little of the spirit of Christ. If we have learned from Christ to be concerned for people, we shall often be near to breaking point. Here is an old person despised and ill-treated, there a child without the light of reason, here a young girl soiled and shamed, there a couple

parting in bewildered rage. Not suffer? Look out on the world with Christ's eyes, and if you have tears at all prepare to shed them now. You've no right *not* to suffer if you are one of His.

'The disciple is not above his master, nor the servant above his lord.' It is enough for the disciple that he be as his master and the servant as his lord in service, in suffering and therefore in victory.

3. The writer of Hebrews tells that Jesus 'for the joy that was set before him endured the cross, despising the shame'. If, humbly, we try to follow His example and are not ashamed to share His sufferings, we can and must confidently expect to experience His joy and to know His victory. There is a kind of super-refined spirit that refuses to contemplate any kind of blessedness. True, there can be a quite vulgar emphasis on reward. Yet there is no use railing at the fact that there are rewards. To follow Christ is to do what we were made to do and it cannot help but have a happy issue. If you plant good seed you cannot have evil plants. From good causes, bad results cannot follow. To follow Christ, to suffer with Christ, means inevitably that we shall arrive where He is, and it is just silly to pretend otherwise. There is not much I can tell you of the things He has prepared save this, that, where He is, there we shall be also.

My knowledge of that life is small,

The eye of faith is dim;

But 'tis enough that Christ knows all,

And I shall be with Him.

But it is enough—enough for the disciple that he be as his master and the servant as his lord.

It is enough. It is indeed.

THIRD SUNDAY AFTER EASTER

Loneliness

BY THE REVEREND GEORGE JOHNSTONE

JEFFREY, D.D., GLASGOW

'Ye . . . shall leave me alone; and yet I am not alone, because the Father is with me.'—Jn 16³².

A few weeks ago a woman wrote a letter to one of our leading newspapers. It was a poignant 'cry of the heart' out of her crushing loneliness. Deep interest was aroused and a most illuminating symposium grew out of it.

Loneliness has many and varied ramifications. There is the loneliness of the widow—that also of the widower, naturally not so often dwelt upon but as real a test of faith. There is the special

loneliness of old age—Shakespeare has described this in a pregnant line.

Unregarded age in corners thrown.

There is another kind of loneliness—thus startlingly depicted in the above mentioned correspondence 'The legion of the single trying to live honourably and cheerfully in enforced, unnatural celibacy'. Loneliness is a strangely engrossing study. It confronts us incessantly in our pastoral ministry. Incidentally it is the theme of two of the noblest sermons ever penned—James Martineau's *Strength of the Lonely* and—largely inspired by it—Robertson of Brighton's classic sermon on *The Loneliness of Christ*.

Let us approach our study by saying that we cannot learn too early in life *that there is a loneliness that is inherent in the way God has made us*.

There is a valuable letter by that fascinating Quakeress, Hannah Pearsall Smith who over a century ago had an amazing success as an evangelist. Countless perplexed souls applied to her and she had a multitudinous correspondence. One of her applicants for a healing word was a very lonely spinster. Here are a few sentences from the wise, understanding answer. 'The loneliness thou speaks of, I know. Do not think it is confined to unmarried people. It is just as real in lives that have plenty of human ties. It is the loneliness of hearts that are made for union with God. He rarely allows any human love to be completely satisfying that this loneliness may drive us to Him. *Nothing but God can satisfy it* . . . No change of circumstances, no coming in of the dearest earthly ties even, can really satisfy the hungry depths of thy soul. I am speaking out of the depths of my own experience when I say this and thee may believe me.'

It is in the same spirit and to drive home the same lesson that John Keble wrote his well-known lines:

Why should we faint and fear to live alone,

Since, all alone, so Heaven has willed, we die.

Nor even the dearest heart or next our own,

Knows half the reasons why we smile or sigh.

We have never really come to terms with our human conditions till we have accepted this elementary fact, and transfigured it.

There are other two aspects of loneliness with which life constantly confronts us. *There is the loneliness of the afflicted*. These are the folk whose lives are cribbed, cabined and confined by some grievous, crippling physical handicap or malady. To see life with all its zest and interest, its sweet success and its glittering prizes passing by one's door, here indeed is loneliness in its most poignant form.

And yet it is the glory of the human spirit, sustained by Christian faith, that it can find an

honourable issue out of this particular loneliness. Many will have read that thrilling paper-back, *Over My Dead Body*, by June Opie. It is the story of a young woman suddenly stricken with polio, who spent one year in an iron lung, and then two years in all kinds of contraptions constructed to ease her incessant, cruel pain. Here was a career of suffering bravely borne and in the highest sense splendidly surmounted. To-day in her native New Zealand she is exercising, among countless folks similarly afflicted, an amazing ministry from her wheeled chair!

To quote another example. We who are deeply interested in the Mission to Lepers know of another woman 'of the honourable order of the wheeled chair'. This was a brilliant young doctor who was assisting Dr. Paul Brand, in Vellore Hospital in India—the surgeon whose skill has brought lively hope into the lives of the despairing lepers of India. She had put in only two years of her assistantship when she was involved in a dreadful motor accident which left her helpless for life from the waist down. To-day she moves continually among the lepers of the hospital tending their grievous needs, *performing constant operations*, beloved by all.

It would seem that in the providence of God He can make the hardest things that happen to us, redound to His own glory and to the healing of mankind.

The other aspect of human loneliness is perhaps the most tragic of all. *It is the loneliness of unconfessed, and therefore unhealed sin*. Kipling has three grim lines which summarize many a shattered life.

I've taken my fun where I've found it,
An' now I must pay for my fun.

An' the end of it's sittin' and thinkin'.

There is no sadder loneliness than that of a man who cannot escape from the prison of his tragic past. So that there is no deliverance that can equal that which comes when he casts himself on the everlasting mercy.

Even as a boy I used to be deeply moved by a verse of a hymn that is somehow never sung to-day.

When the wordling, sick at heart,
Lifts his soul above;
When the prodigal looks back,
To his Father's love;
When the proud man from his pride,
Stoops to seek Thy face;
When the burdened brings his guilt,
To Thy throne of grace;
Hear then in love, O Lord, the cry,
In heaven, Thy dwelling-place on high.

To my boyish mind the picture conjured up a long trail of refugees—sick for home. The loneliness that goes with sin can only be relieved when we learn (in Augustine's words) that 'the only way to flee from God is to flee to Him'. It is to know God's royal enfranchisement. 'Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.'

But we learn in the end that the sovereign cure for loneliness is *to do with our loneliness what Jesus did with His*.

Of one of her characters Jane Austen says 'when well and happy and properly attended, she had great good humour and excellent spirits. But any indisposition sunk her completely. *She had no resources for solitude*.' A friend once saw John Henry Newman walking slowly round a College quadrangle deep in thought. He murmured to himself as he watched the solitary, brooding figure, '*Numquam minus solus, quam cum solus*'—Never less alone than when alone. He was a man 'rich toward God'. And how did Jesus 'manage' His loneliness? Where do we find the secret of His beautifully ordered life? Perhaps in a sentence like this. 'In the day time, He was teaching in the Temple. At eventide, He abode in the mount.' In the day time, teaching, preaching, labouring to the last point of exhaustion, at eventide, replenishing the fountains of His holiest life, alone—yet not alone for the Father was with Him. And such a practice had inevitable results. When He returned to His daily routine men were fain to say 'We never heard preaching like this. We listen to the scribes and they seem to be describing a land they had read about but had never visited but this Jesus speaks as One to whom the spiritual is His native air.' He obviously had some royal secret of serenity. It struck them that Jesus never seemed to be living on a small margin. They never had the sense that one more challenge would leave Him exhausted. Of His inner resources there seemed to be no end.

Let us learn at the feet of Jesus how to turn our loneliness into a sacrament of spiritual replenishment. In the words of that master-spirit, Frederick Robertson of Brighton which are indeed a 'tonic and bark for the mind'. 'Believe in God, your own soul and God. *Dare to be alone*. Dare to be as Christ was. Do not go about asking what this man believes and what that. Dare to enter into that solitude which is peopled by the spirits of just men made perfect. Be sure that God is nearer you than you think. Be true to Him and brave—one thing real amidst a world of shadows.'

Entre Nous

Dean Inge

Dr. Adam Fox has written a fascinating biography of Dean Inge (John Murray; 28s. net). The public knew Dean Inge as 'the gloomy Dean', a title which was conferred upon him by a report in the *Daily Mail* after the beginning of a series of lectures on 'The Church and the Age', delivered in Sion College in 1911 to the Women's Diocesan Association. It was a title which at the time the Dean repudiated. 'No Christian', he wrote, 'can be a pessimist. Christianity is a system of radical optimism, inasmuch as it asserts the ultimate correspondence of value and existence, or, to put the same thing in less technical language, it asserts that all will be well, some day and somehow.'

Dean Inge was a man who became famous in spite of certain definite handicaps of personality. His increasing deafness was always a problem to him. He was essentially unsociable and not infrequently impatient with simple people. As early as 1884 he was writing to his father: 'I should get on so much better if I could get up more sympathy and sociability with other people. But it is easier to see one's faults than to mend them.'

He was essentially a bookish man—and he knew it. In 1893 he writes that he had 'read far too much and thought far too little'. 'Reading', he says, 'is at present my most vicious habit! Indulged to excess it destroys the sensitiveness of the brain to new impressions and its retentiveness of old ones.' This reminds us of Herbert Spencer's saying: 'All my life long I have been a thinker and not a reader, being able to say with Hobbes that "if I had read as much as other men I should have known as little"'. Dean Inge said with truth: 'The object of studying philosophy is to know one's own mind, not other people's. Philosophy means thinking things out for oneself.'

He was at least in one sense curiously out of place as Dean of St. Paul's. He heartily disliked choral services. 'These services seem to me', he said, 'a criminal waste of time. I have held different views at different times about the character and nature of the Creator of the universe; but never at any time have I thought it at all probable that He is the kind of person who enjoys being serenaded!' He solved the problem by reading theology in his stall.

Unquestionably Dean Inge was a careerist. When he was at Hertford College in Oxford he resolved 'to abandon minute classical research and to "run myself" as a teacher and preacher, the goal a headmastership or high office in the

church'. He turned down the invitation to write the volume on John in the 'International Critical Commentary'. 'I should probably arrive at conclusions which would not help my prospects.'

Even in writing he often wrote to write: 'If only I could find a good subject to write about—and ideas'. The one part of his work which will certainly last is his work on the Mystics.

The one perfect thing in his life was his marriage. When his wife fell ill he prayed: 'God grant that I may not survive her'—a prayer that was not answered.

Dr. Fox has written a sensitive and sympathetic biography—and yet the result of it is to show us a man whom all respected but whom few loved.

WILLIAM BARCLAY

Two Prayers

'Remind us of our sins, that we may be penitent. Here where thy light falls in judgement on our lives, revealing the darkness in them, save us from unworthy excuses and evasions. Recall our ill tempers, our resentments and infidelities, our harmful tongues, our selfish pride, our hardened hearts, our neglect of opportunity, our contentment with trivial living. So chasten us with sincere penitence, and lead us to amendment of life.'¹

'Beget in us a new love for people. Forgive us that so often we are fatigued by them, worn out by their multitude and the irritation of their demands. Give us grace to see beneath the surface into the hearts of persons, to sympathize more deeply with the needs of human lives, to love better the things that are lovely in people, to excuse more mercifully the things that are unlovely, to mend more helpfully the things that are amiss.'²

The Expository Times

Next month the series on *Under-estimated Theological Books* will start. It will be followed shortly by articles, critical but at the same time positive, on *Recent New Testament Theologies*.

In May we hope to give an important article by Professor C. H. Dodd on *Problems of New Testament Translation*.

¹ H. E. Fosdick, *A Book of Public Prayers*, 44.

² *Ib.*, 16.

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